The Lutheran Outlook

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Vol. XIV NOVEMBER, 1949 No. 11

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Pointed Paragraphs

WHO'S WHO

Mr. E. H. Parsons, Humboldt, Iowa, attorney, begins in this issue a series of articles that go deep into the textual problems. Ronald M. Jensen, author of "Conversion," is pastor in Reserve, Montana. Russell Peterson, who gives a little advice on the art of reviewing books, has charge of a church in Flandreau, North Dakota.

FIRE

New York has more false alarms than London has fires. Cleveland has more fires than all of Holland. Chicago, only one-twentieth the size, has more fires in one year than all of Germany. In a recent 48-hour period, we had three outbreaks of fires in this country that cost more than the total fire loss of Austria and Italy for a whole year. There will be 30 serious fires within the hour. 720 American homes will catch fire today. 21,600 American homes will burn this month.

—Insurance Company Bulletin.

It is impossible to rightly govern the world without God and the Bible. . . . He is worse than an infidel who does not read his Bible and acknowledge his obligation to God.

—George Washington.

WAR

Granting that for a little while superior military might is attainable on our side on terms which may make for peace through fear, that condition will not long prevail. By no means do we have a monopoly of scientific knowledge, still less of manpower. Great wars rarely if ever come through cold calculation with world war as the objective. Even Hitler planned to win by bluffs and threats and little wars. History has taught us clearly that little wars kindle great conflagrations. The tensions created by armament races themselves have been and always will be productive of war. Some accident or incident is the match that sets off the fire in the powder magazine which we have piled up in the name of security. To persuade peoples to bear the enormous costs of the modern race in arms, fear and hate must be systematically cultivated. If there is one sure prediction about the future it is that a continuance of the present arms race for another generation is impossible without war, the inevitable product of its accumulated strains and tensions.—*Norman Thomas.*

I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance by faith, and you will live and die a better man.—Abraham Lincoln.

THE MINISTRY

Yes, the preacher is in a business that really matters. A modern writer, in one of his stories, has Socrates returning to Earth and taking a trip through a modern 5 and 10 cent store. When asked what impressed him most about this twentieth-century marvel, the wise old Greek replies: "I was most impressed by the number of things in it that a man can get along without." Our civilization is like that. There are a great many things, and a great many professions, that we can get along without. But the ministry is not one of them.—*Alson J. Smith.*

I have a very simple thing to ask of you. I ask every man and woman in this audience that from this day on they will realize that part of the destiny of America lies in their daily perusal of this great Book.

—Woodrow Wilson.

FEDERAL AID

Few are aware of the vast amount of Federal funds that are now being poured into educational institutions throughout the different states. In 1940 Federal funds to help education amounted to $100,000,000. According to the New York *Times* of last May 23, "Federal funds for education have skyrocketed to the record sum of $3,400,000,000 this year." In some cases universities received as much as 50 per cent of their income from Federal sources. Largest payments come from the Veterans Administration, the National Military Establishment, and the Atomic Energy Commission. Many see a danger to educational freedom because of Federal control of education through these vast financial contributions.—*The Converted Catholic Magazine.*

Cultivate an acquaintance with and a firm belief in the Holy Scriptures. This is your certain interest.

—Benjamin Franklin.

CHURCHES IMPORTANT

Men and women who have spiritual faith and who want also to do something practical to preserve peace and to meet the challenge of Communism have, in their local church, the most effective medium that exists. It is the churches that dependably keep alive and pass on, from generation to generation, belief in God, in moral law, and in the spiritual nature of man. It is the churches that provide recruitment for the ministry. It is the churc that have missionary affiliations spread great spiritual truths throu out the world. They have cen agencies, like the Federal Counci Churches, that provide studies of w problems by qualified Christian sta men. These, if used, can create an lightened public opinion that will rectly influence the acts of gove ment and of the United Nations. has been proved. Yet, today, such st ies barely trickle into local congre tions.—*John Foster Dulles.*

I find more sure marks of auth ticity in the Bible than in any pro history whatever.—Isaac Newton.

STILL TRUE

You cannot bring about prospe by discouraging thrift. You can strengthen the weak by weakening strong. You cannot help the w earner by pulling down the wage p er. You cannot further the broth hood of man by encouraging class tred. You cannot help the poor by stroying the rich. You cannot estab sound security on borrowed mon You cannot keep out of trouble spending more than you earn. cannot build character and courage taking away man's initiative and in pendence. You cannot help men p manently by doing for them what t could and should do for themselves

—Abraham Lincol

I have known ninety-five great of the world in my time, and of t eighty-seven were all followers of Bible.—William Gladstone.

The Lutheran Outlo

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor

813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of American Lutheran Conference and of C tian work in general. The American Lut an Conference was organized in 1930 consists of the following independent ch bodies: The American Lutheran Church, Evangelical Lutheran Church, the Augus Synod, the Lutheran Free Church, and United Evangelical Lutheran Church. Conference has a total baptized member of 1,721,108. Its congregations number 6, and it has 4,651 ordained ministers.

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The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is ent as second class matter at the post offic Blair, Nebr., under Act of March 3, 187

Subscription Price

United States and Canada: $2.00 per in advance; $3.00 for two years in adva $3.00 per year to foreign countries.

All communications pertaining to ad tising, subscriptions and change of add should be addressed to Mr. P. A. Magnus Manager, Lutheran Publishing House, B Nebr.

The
LUTHERAN OUTLOOK

OLUME XIV | NOVEMBER, 1949 | NUMBER 11

EDITORIAL

Coming evival?

FOR YEARS NOW, men in all walks of life, not only theologians but business men, statesmen, military men, have been saying that what the world needs is spiritual motivation. Most of the time when they said they were addressing some church group and implying, if not explicitly declaring, "That is your business; and for heaven's sake get busy before the world collapses around our ears."

Church people, too, have considered the signs of the nes portentous. Some of the millennialists believe the cond coming of the Lord and the beginning of His rious reign on earth to be near at hand. Even those o cannot go along with them in the hope of a glorious llennium on earth can at least see that these are un- ual times; and, depending on their leaning to pessimism optimism, foresee a terrific catastrophe if man's inner ture does not change for the better, or look for a re- wed and vigorous activity by the churches which will ner in a new period of good will and progress.

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When the general convention of the Protestant Epis- pal Church was held in San Francisco in September, esiding Bishop Henry Knox Sherrill seemed to belong the pessimists. He deplored the low spiritual tempera- e of the Church of today as compared with that of the st Christian century. Among other things he said:

"We are all of us too conservative, too limited, and let us say frankly without any gross interpretation of the word, too worldly. We may well ask ourselves, in spite of all our protestations and public confessions, were Christ to return to earth again, would He find in us a fellowship akin to His life? Would he find in us a group which He could use to further His purpose and in which He would be allowed to lead as He cut across our practices and prejudices?"

As for a hoped-for rebirth of the Spirit, Bishop Sherrill said that it would be more likely to come from some unknown individual or group than from formal Church assemblies or official Church leadership. He went on:

"The unfortunate habit of officialdom in every walk of life is to be concerned with the details of administration, to maintain at all costs the status quo. General conventions have also been usually no exception to this rule. We meet. It is good to see old friends. We revise certain details in the canons. We adopt the budget. We recall the weather or an amusing episode or a special address. But there is no overwhelming and uplifting experience of God which unites us in a living fellowship and sends us out transformed and on fire to speak the wonderful works of God. Indeed, one of the chief evidences of the growth of secularism within the Church is that we no longer expect miracles of spiritual rebirth to occur. We use great words of apostolic origin but we remain on a level of spiritual mediocrity. We are content with intense but small convictions. By our lack of faith we limit the full scope of the power of God."

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But if Bishop Sherril is to be reckoned with the pessimists, Dr. E. G. Homrighausen of Princeton Seminary would appear to be among the optimists who believe the Church can shake itself out of its lethargy and bring about a new era. He looks for this to come about through the United Evangelistic Advance of the Federal Council of Churches, a fifteen-month campaign to evangelize the nation. Speaking of it, he said:

"The first half of the twentieth century was one of unprecedented progress in science and technology; it also was one of increasingly destructive wars, of ten-

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sion and growing secular-mindedness. At this juncture in this fateful century the churches believe it is high time to consider our plight and face the rest of the century with a new resolve and spirit. The Churches, as custodians, interpreters and witnesses of the Gospel of God face a heavy responsibility. They are resolved to confront their primary task, of calling themselves and the people to repentance and faith, together."

All of the larger Churches, including our own Lutheran bodies, are engaged in evangelistic campaigns. We are of the opinion that we have not as faithfully fulfilled our duty as "witnesses of the Gospel of God" in the past as we should have. We believe that if we more diligently use our opportunities to win souls, the rate of growth of the Christian community within the nation will be accelerated. As the proportion of Christians rises above the fifty per cent line, the influence of Christian thinking—at least, this is our hope—will be more and more felt in our national life. More Christian men will be elected to office, and problems both domestic and international will be judged and acted on more from Christian and God-pleasing motives, and less from motives of expedience and political advantage. God speed the day! Where there is no vision the people perish. Happy is that people whose God is the Lord. Righteousness exalteth a nation.

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At the same time let us not suppose that a spiritual revival can come about through our own efforts without the Spirit of God; that all we need to do is give ourselves a shot in the arm and the Church will rise powerful and triumphant; that we can appoint committees, who will appoint sub-committees, and some will devise plans, and some will produce literature, and some will exhort, and presently we shall have pumped ourselves full of enthusiasm and the Church will go out conquering and to conquer.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts"—thus speaks an angel to a prophet in the Old Covenant. And in the New Testament I hear the voice of the great apostle testifying, "All these (spiritual gifts) worketh that one and the selfsame Spirit, dividing to every man severally *as He will.*" Note especially the last three words.

We cannot command the Spirit to come when we think that the time is ripe and that we have constructed some excellent machinery for Him to work with. What we *can* do is to put ourselves in the way of the Spirit—which means to live much in the Word of God which is His instrument and workshop. What we *can* do is to devote ourselves to humble and earnest prayer—prayer for ourselves, for our nation, our enemies, our world.

I hope that our grand plans to evangelize America and make it more spiritual will not degenerate into the production of a lot of church machinery while the Church herself grows less spiritual.

Creator, Spirit, Heav'nly Dove,
Descend upon us from above;
Thy wondrous pow'r on us bestow,
That we in grace and strength may grow.

Brave Canditate

NEWBOLD MORRIS is the Republican-Liber Fusion candidate for mayor of New York City, posing the Democratic incumbent, Mayor O'Dwyer. am not acquainted with the merits or demerits of eit of those parties in New York; but I want to say a g word for Morris' courage. When candidates fail measure up to what we expect of them, we do not h tate to say so. Then when one of them acts as an in pendent and courageous American should, we ough give him credit.

Both Mayor O'Dwyer and former Governor Herb Lehman, Democratic candidate for Senator from N York, mindful of the large Catholic vote in New Y City, have come out in support of Cardinal Spellm position on Federal aid to Catholic schools. Differ sharply with them, Mr. Morris says he is opposed Federal aid to church schools and favors the Barden in principle.

"The principle of separation of church and sta he says, "is as old as our country. Once you s whittling it down or compromising with it, you moving away from a principle of the founding fath I want very much to be mayor of the city of New Y but if the price of becoming mayor is giving up victions or selling my soul, I would prefer to rem in private life."

This is not being written with any idea of influen votes in this election. It will come out after the elec is over, and we do not have many readers in New Y anyway. The purpose is broader than that. It is to p out that this is the kind of candidates we need to for positions all over the country—men who put p ciple above expediency, men who have convictions are willing to stand by them, men who value peac soul and the approval of conscience more than poli advantage. We need more men like Henry Clay, "would rather be right than be president."

Women in the Church

THE GENERAL CONVENTION of the Protes Episcopal Church which met in San Francisco h problem on its hands. Several dioceses had elected w en as their official representatives, and the problem whether to seat women delegates. What actually pened can be put down in the form of an imaginary versation.

The Ladies: Here are our credentials, gentle We have been duly elected by our respective dio to represent them at the Church's general conven

The Gentlemen: Sorry, ladies, but we cannot you as official deputies of the House. For it is evi that you are women; but the Constitution and Canons of the Church require that the deputy el to the Lower House shall be a layman. And a prev convention has ruled that a layman is a male pe

The Ladies: Very well, gentlemen; if you will

seat us you will not seat us. But then the dioceses which elected us are deprived of representation.

The Gentlemen: We cannot be discourteous to you, adies. We will grant you the right to sit in convention with us, but you may not speak or vote.

The Ladies: No, thank you, gentlemen. You miss the point altogether. The question is not one of courtesy to women but of right. We were not elected as women but as deputies representing our dioceses. The question is whether a deputy so elected may serve as a member of the convention, regardless of sex. The question is whether the word "layman" includes women. If the Church is composed of bishops, priests, and laymen, where do we come in? For we cannot be bishops or priests.

That sequence of events took place, although the language used is not exactly quoted. The problem remains, not only for the Protestant Episcopal Church but for others who wish to be governed by the New Testament. The apostle Paul says, "There is neither male nor female"—which means that women are as welcome in the kingdom of God as men.

But he also says, "I suffer not a woman to teach or to usurp authority over the man."

The argument on that latter passage is always on the point whether this is one of those regulations that pertain to a certain time and place (like the requirement that the women have their head covered) or whether it is universal in its application.

From the arguments that the apostle uses, I believe that it is a universal rule. In I Tim. 2:13,14 he bases his rule that woman shall not "usurp authority over the man" upon the facts of creation and the fall, facts which are the same for all times and places. And in I Cor. 14:37 he follows a similar rule with the words, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

But that only brings us to the point that the woman should not be a pastor. It does not follow that women cannot occupy any positions of leadership in the Church. There are many positions of importance in the Church today for which women are better adapted than men. And I am quite sure in my own mind that the injunction to women to keep silent in the churches does not mean that women may not express their views in congregational meetings, or even represent their congregations at a general church meeting, if the congregations see fit to elect them. It does not seem to me that they are thereby usurping authority over the man.

Autocratic Churches

IN THREE INSTANCES RECENTLY the contrast was made clear between the way things are done in democratic churches and the way they are done in churches which are governed from above.

The first one, involving the Protestant Episcopal Church, was the well known Melish case. Last spring Dr. John Howard Melish, pastor of Holy Trinity church Brooklyn for 45 years, was deposed by Bishop James P. DeWolfe. The vestry had voted to ask for Dr. Melish's resignation because the latter's son, assistant pastor in the congregation, was connected with the National Council of Soviet-American Friendship, an organization called subversive by the Justice Department. When the vestry demanded the resignation of the senior Dr. Melish, he tried to defy them and stay on, the congregation supporting him in the attempt, in opposition to the action of the vestry. But the vestry appealed to the bishop and the bishop ousted the pastor.

The congregation then formed the "Melish Case Defense Committee" and made plans to bring the matter before the general convention of the Church this fall. The method they adopted was to submit a proposal to the House of Deputies of the Church that a vote of the congregation rather than a vote of the vestry be the preliminary step in asking the bishop to remove a pastor. Thus the issue was clear cut: does the Episcopal congregation have anything to say about retaining its rector, or does the vestry have the right to vote him out regardless of the congregation's will?

The House of Deputies voted the proposal down. The younger Melish said: "We came out in the belief that it was our duty to try to get the case before the opinion of the Church. While we have not succeeded in getting any specific relief, it is our hope there will be many repercussions about this that will make people think of the security of the ministry, their freedom, and of the rights of the congregation." Said Bishop DeWolfe: "I was sure the integrity and character of our canon law would be upheld."

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The second case has to do with the Roman Catholic Church. On October 10 Miss Claire McGinnis married Ivan Obolensky in St. Patrick's Cathedral, New York City. Mr. Obolensky is the son of a Russian prince who married the daughter of John Jacob Astor. Following the wedding at St. Patrick's, the couple went to the Russian Greek Orthodox Cathedral where a second marriage ceremony took place.

The Roman Church promptly excommunicated Mrs. Obolensky. A statement issued by the office of the New York archdiocese said: "In response to many inquiries received at the Chancery Office relative to this double ceremony, we wish to state that before this marriage was arranged at St. Patrick's Cathedral, both parties solemnly promised in writing that there would be only the Catholic ceremony. Both, therefore, violated a solemn promise in having the second ceremony, and the Catholic party automatically incurred excommunication by this action."

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The third case just reversed the situation of the second. Greek Orthodox Archbishop Markarios of Cyprus excommunicated a woman member of the Church for marrying a Roman Catholic without having the ceremony sanctified by the Greek Church. According to a resolution approved by both the Churches of Greece and Cyprus, the wedding of an Orthodox with a non-Orthodox must be sanctified by the Greek Orthodox Church.—Thus

Mr. Obolensky of New York might have been excommunicated by his Church if he had not had a second ceremony, and his wife was excommunicated by her Church because they did.

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These cases are not mentioned for the purpose of claiming that an episcopal or hierarchical form of church government is wrong. If any Church desires to be governed in that fashion, that is their business. Nor are they mentioned in order to take sides on any matter involved. The sole purpose of bringing them to your attention is to emphasize once more by contrast how much more the free democratic Churches are adapted to our age than are the Churches that cling to the autocratic medieval pattern. If the religion of Jesus Christ inevitably brings a more democratic way of life into being because of t value it places on the individual soul, then the Reform tion, which made free Churches possible, is right in t Christian tradition.

The Reformation brought the Church back to t Word and the Word back to the Church, and the sayi of Jesus was fulfilled, "If ye continue in my Word, th are ye my disciples indeed, and ye shall know the tru and the truth shall make you free." St. Peter calls t Church a royal priesthood, according to Revelation t saints have been made kings and priests unto God, a St. Paul advises us to stand fast in the liberty wherew Christ has made us free. In a world of growing demo racy, autocratic Churches are likely to have more a more difficult cases to harass them.

The Received Text Still Stands

E. H. Parsons

THE RECEIVED TEXT, consisting of the Hebrew text and the 1550 Greek text of Stephens which underlie the Authorized Version, is THE TEXT. It has always remained so for most of the laity and the clergy. The question of variant readings has only affected the scholarly. The learned never seem to remember the lessons of history. The appeal of intellectualism is stronger than their memory. And one of the greatest hoaxes ever perpetrated successfully on learned Christians is that of negative or speculative textual criticism. This movement now showing the trend of returning to its startingpoint, to-wit, the Received Text, has had and will have devastating effects, but has taught Christendom much by way of reminder. The last product of influencing thought from negative Biblical criticism, the Revised Standard Version of the Bible, will only be a reference book; but, it will in that capacity furnish us with many excellent synonymous renderings for many verses to supplement the corresponding verses in the Authorized Version in places where variant readings have no application. Again, negative Biblical criticism has called Christendom to look to its foundation, a matter about which Christendom has been slack. Christianity cannot practice substituting the Bible out of existence by books and theories of men and still escape visitations from God. Falling away has its retributions; so, the clean-up period into which we are entering involves: (1) turning away from the new teachings inaugurated that are contrary to what God says through the Bible; (2) reformation in practices that have been put into operation due to shifts arising from 'making allowance for variant readings', also sometimes worded as 'giving due consideration for variant readings'; and (3) restoration of the Bible of the Received Text as The Textbook of Christendom. The trend of return to the Bible of the Received Text is ev showing in the Roman Catholic Church. Time will t whether or not that trend is sincere.

Sources of Confusion

Falling away movements have their origin from t same old sources, the ones which started in the Gard of Eden and will continue to Judgment Day. The first CONFUSED THINKING. The second is LACK TRUST IN GOD. Therefore, watch THINKING. It to the downfall in Eden, and it led to the falling aw springing from the negative twins of Biblical criticis namely, higher criticism and textual criticism. History mankind tells and retells three things. The first is WAT YOUR THINKING. The second is WATCH OUT F THE THINKING OF OTHERS. Remember Eve wh in the state of innocence. The third is ADHERE GOD'S THINKING. God's thinking for the use mankind is in the Bible and is recorded word-for-wo in the Received Text which is God's communicati line for talking with each man. God's thinking is "t absolute truth." The Bible or the Word of God reco "the absolute truth. The "absolute truth" is "the su word." The embodiment of "absolute truth" and "t sure word" is in THE WORD JESUS CHRIST. The fore, the Word of God or the Bible is inseparable fr Jesus Christ. The first is the product and the mea of the latter. Rightly Luther said: "The Holy Spi never operates without or before the Word but o through and with the Word, and never goes beyond t Word."

Now let us look over the past in order to be guid for the future and ponder over: first, the main cau for confused thinking; secondly, wherein has man sho

ck of trust in God; and thirdly, to view the end of the ign of negative Biblical criticism. The following synop- s shows that the large majority who cling to the Re- ived Text are in the right, and that the minority who obble from one edited text to the other are in the rong.

In thumbing the pages of history, one meets with an's wicked relationships and God's visitations, be- vers falling away and God restoring, and man's los- g information and God providing ways of recovering. gain, it is noted that mankind in the different spheres life, governmental, political, economic, social, cul- ral and religious, goes in cycles. God's sufferance and ovidence stand out as invisible miracles.

We are nearing the end of a twin cycle of passing er- rs, higher criticism and textual criticism. These move- ents have caused great harm, but have resulted in a end to scrap doctrines and practices not in alignment ith what God says.

Confusion in religion results from causes. This con- sion varies with individuals. As for the Christian and s relationship to the Bible, he is having difficulty in ving a place for everything and keeping everything its place. He may be careless in blending absolute uth with speculations, so that he forms a judgment at negatives at least in part a statement made by God. nen comes the inclination to explain-away God's state- ent, so that it harmonizes with that man's judgment, or declaring that particular statement of God is an inac- uracy and not a real part of the Bible.

Another cause is the failure to remember that our nglish Bibles are translations. The Old Testament was ceived in the Hebrew language, and the New Testa- ent was "received" in the Koine Greek language (Acts 38). Koine Greek is not classical Greek with restrict- l rules, but is the flexible everyday Greek of the st century. A translation is an interpreter, and word quivalents and idiom equivalents can not always be und in the English for the Greek or for the Hebrew. gain, the translation used may be based on someone's lited Hebrew text and Greek text. These edited texts ffer from each other in numerous places. Failure to stinguish in regard to this situation is another source r getting confused.

Another cause or source of confusion is closely allied ith the foregoing in that one may not have a working nowledge of Hebrew and Greek, and so must depend a translation. Translations in their renderings must lopt one of two courses. First, give as close a literal ne-word rendering as possible, using English equiva- nts whenever available, and make no grammatical noice which restricts the meaning, except where Scrip- ure elsewhere gives or suggests the sense, but leaving at question to be a matter between the reader and the oly Spirit or to the reader's own judgment. Second, ve renderings that are interpretative. This includes aking the choice for the reader and giving the slant the sentence which the translators by vote decide is ne sense intended to be that of the Hebrew sentence or the Greek sentence. Therefore, that version used with- out knowing the existence of this situation is a cause of erroneous statements by a Bible reader, as well as not knowing whether rhythmic-punctuation, or thought- punctuation is used, or both in one version.

Then, a translation cannot give the closeness of com- munication that prevails with the original, both as to depth of thought as well as emotion. For example, translate from Norwegian to English the following: "Ja, vi elsker dette landet." This gives an idea of one of the many problems of translation, and the handicap one is un- der who must rely solely on a translation. No wonder Luther remarked that he would not exchange his knowl- edge of Hebrew and Greek for all the gold. Luther said, "The science of theology is nothing but applying the rules of Greek grammar to the words of the Holy Spir- it." Melanchton said, "To understand the Scripture theologically, one must first understand it grammatical- ly."

Another ground for confusion is the failure to dis- tinguish the Bible from other books. God says in I Thess. 1:5 that His good news came not unto us in words only, but far more important in power and in the Holy Spirit and with assurance. The Bible is not a mere book of words, but is God's talking to us (Heb. 1:1).

Another cause of confusion is the failure to distin- guish between the dynamic Word of God which presents God's ideas, and the dynamic power operating through the words of the Bible by the drawing power of the Holy Spirit leading one to repentance, and the dynamic inter- pretation of the words of the Bible which means living in accordance with and according to faith under Spirit- guidance. Our dogmaticians have developed confusion by treating about repentance, conversion, justification, bestowal of faith, imputation of righteousness, indwell- ing Holy Spirit, adoption as sons, and state of righteous- ness from a separated viewpoint for each with each pro- cess or state with a time-element separation.

Another cause for confusion is that about a specific matter one either does not know that he does not know or one even does not know that he knows. As an illus- tration of not knowing that one does not know, take the following sampled from the Revised Standard Ver- sion "Introduction": "It was through Greek converts that Christianity spread far and wide over the Empire, and soon Greeks like Luke began to write its literature. They did not imitate the literary style of Greek profes- sional authors. They were not equipped or inclined to do that" (p. 32); "As they wrote with neither grammati- cal precision nor absolute verbal consistency" (p. 52): "For example, the defiance of Greek grammar which in the Book of Revelation seems to follow a pattern of its own" (p. 52); "our increasing information about their motives for writing" (p. 66); and, "They wrote in order to win men to this experience and to strengthen men in the Christian way of life" (p. 68). Illustration of the second instance in not knowing that one does know occurs in failing to know how and when to apply knowl- edge that one has, but for some reason or other has no

awareness of its usage. For example, the Jewish nation under David and Solomon was a world-power for its time as the United States is for our time. The Jews were known far and wide as a people of a book of God which the Jews claimed was received from God. It is barely possible that Plato had not heard of this. If he was aware of that information, although only a few hundred miles away from Palestine, he lacked awareness of the availability of his desire for "some sure word of God." Still Plato's logos thought seems to be derived from hearing about the Messiah from the Jews in some way. The ungodly hold the reverse to be true because such always take the view that discredits what God says.

Another cause of confusion is not knowing the availability of information that has been recovered, which for centuries has been lost and which clarifies seeming inaccuracies as well as puzzling words.

Another cause of confusion is reading so many books compiled by men that the time that can be given to reading the Bible is very sparing. This indicates a failure to grasp what God says in Matth. 4:4, in that the knowing is not accompanied with realization and resulting appreciation. Such an atmosphere of substituting the Bible out of existence for oneself causes relying on man for his religious views on this and that question. Girdlestone in his "Synonyms of the Old Testament" was so impressed by the following statement of Luther that he placed it as the frontispiece: "Whoso is armed with the Text, the same is a right Pastor, and my best advice and counsel is, that we draw water out of the true fountain; that is, diligently to read in the Bible. He is a learned Divine that is well grounded in the Text; for one text and sentence out of the Bible is of far more esteem and value than many writings and glosses, which neither are strong, sound, nor armour of proof." Communication leads to a two-way conversation. God talks through His Word, the Bible; and man by way of prayer responds to God, requesting, "Tell me more." The lessons from the temptation of Eve and the temptation of Jesus have not been learned to be realized.

Another cause is the failure to trust God to deliver one out of a temptation in which one has become entangled. God says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). God is providing a way of escape out of and away from the snares of the negative twins of Biblical criticism by various means, as factual science of philology, factual science of archeology, factual science of astronomy, factual science of geology, and so on. All of these point strongly to the point that God is still working (Jn. 5:17) in all ways, and that He is The Providence and not learned men. This point becomes clearer if a discussion would be had solely confined to variant renderings and variant interpretations. Philology already has available information that will make a host of alleged seeming discrepancies melt away like winter snows befor the spring sun.

Another cause is the failure to distinguish factual sc ence from speculative science. A good shepherd alway knows how to distinguish the sheep from the wolve Factual science is of a positive nature, and therefo assumes that the established status is the true one an seeks to recover lost information no matter whether th information that may be recovered will uphold or ove turn the established status. Speculative science is a negative nature in that it assumes the establishe status is wrong, and then goes about trying to prove th theory is the correct one by a setting-forth of a blen ing of guesses, statements worded in the language facts although not knowing same to be true or not, alon with especially selected discovered truth. This latt view is hailed by the world as "advanced views." O thodoxy is never popular with the worldly.

Another cause of confusion is careless reading so not to distinguish statements of fact from guesses; fro what viewpoint statements are made; that only accus tions or fiat statements are made without any suppor ing facts; whether a stated conclusion or opinion or jud ment is merely tentative, intermediate, or final; the lim itations or applications to which the statements are r stricted; the premises and the means used in arriving deductions; that accusations, arguments of probabiliti and suspicions and the like are not evidence; and, th there exists a false link in chain logic. Ruskin in h "Sesame" gives the following advice for reading: "I t you earnestly and authoritatively, you must get in the habit of looking intensely at words and assuri yourself of their meaning, syllable by syllable—na letter by letter."

Another cause of confusion is one's using Word God, the Scriptures, and the Bible in different sen without an indication thereof being made known. Th failure on the part of man to make known in some w unusual differentiations in terms also apply to words grace, faith, church, means of grace, etc., when the wr ing seems to obscure distinctions. However, this co fusion mainly arises when reading religious articles church denominations other than Lutheran.

Another cause of confusion is the practice of write of articles and textbooks of not giving the source their information, and why they accept the inform tion or conclusion given. This results in compilers textbooks for instruction in Sunday Schools and Bib Schools presenting information to the older pupils th is contrary to the first impressions these pupils receiv in the lower grades. Thus the churches with the rig hand spend dollars to give first impressions but w the left hand spend dollars to take away the first i pressions given. On this point take a look at the ar cle on Inspiration in the September 27, 1949, issue the "Lutheran Herald," and compare its fiats with wh God says about His Scriptures. It sure seems that t issue of variant readings has produced and is still pr ducing theories 'to make allowance for variant rea

gs' in the fundamentals. And, no two such witnesses suggested procedures agree. WHAT IS GOING ON OUR SEMINARIES?

Another cause of confusion and for developing confusion is the continued silence of the spiritual leaders the different members of the House of Luther on e Doctrine of the Word on the questions of: Were the iginal books of the Bible verbally inspired? and what reek and Hebrew texts in existence today do you conder as the true copies of the originals, or don't we for re have any? "The Lutheran Outlook" offers a forum r the discussion for so many matters that demand dission. The Doctrine of the Word is only one.

God Has Spoken

Jesus says, "And the Scripture cannot be broken." n. 10:35).

First impressions are very important. So important e some first impressions that they become unassailable nvictions. Take, for instance, the words of Jesus ven above. To the child in the Sunday School and nable to read, a few fundamental statements in the ery words of Scripture are repeated and repeated and kplained in simple terms. These verses or parts of erses are stated to be God's talking to each and every erson, and no one is exempt from its applications. hen it is told that the Bible is a written record of what od says in talking to man. Furthermore, it is stressed at what God says is always true because God always lls the truth. It is told that whether or not one unerstands what God says that in no way affects God's lking. Again, it is told that no one can take away from s the Word of God. Nothing is said about different exts of the Scriptures with readings varying one from e other. Nothing is said to draw a deduction that our ible situation is such that we do not for sure know hether or not some statements in the Bible are the ords of God or the words of men.

For illustrative purposes, let us now just pick out e main simple ideas mentioned. Look at these funamental ideas: Through the Bible God talks to me; the tatements in the Bible are true without exception; and, o man can change what God says. These ideas are dged in the mind by way of the ears. When not reisted, God causes these words to be heard in the heart.

The American Bible Society tells of difficulties enountered in translating the Bible or Scriptures into the anguages of uncivilized tribes who have only a small umber of words with which to express ideas. Therefore, a translation into such a language cannot be what s called a one-word translation. Such a language may ot have a one-word equivalent for our word, know, but xpresses that idea by four words, namely, "hear in the nind," or "hear in the head." Again, it may not have a ne-word equivalent for our word, believe, but can exress the same idea by using four words, namely, "hear n the heart." When the simple first impressions are lanted in the heart, they become such firm spiritual ideals that subsequent education of a contrary nature has great difficulty in overcoming same. This is an illustration of the importance of planting the first impressions that are in alignment with what God says. This should teach us the lesson that the first years in Sunday School must stress the fundamental truths of God, and best of all in the very words of Scripture, as "The Scripture cannot be broken."

But all are not Nathanaels. Some are Simons who are always suffering lapses of memory at important times; some are Thomases who are slow to grasp ideas expressed by mere words and so ask for a demonstration by illustration or explanation in other words; others are Jameses who want to know what is the use of remembering the words of Jesus that "The Scripture cannot be broken"; others are Matthews who are not talkative so that they must be requested to state what Jesus says about the Scriptures; and others are Judases who have minds inclining to inquire about matters not in the realm of man by wanting to know why God did something this way and why God did not do it that way (Jn. 12:4-6).

Jesus, The Teacher, knows human nature and in His Scriptures gives us examples of procedure with different kinds of people and varying methods in different situations. Jesus did not rely solely on telling, but explained, and that not only by way of definition and by way of restating with different words, but also gave a pictorial presentation by illustrations called parables and comparisons called paroimias. Read the parable of the Rich Man and Lazarus and note the spiritual truths presented by Jesus by way of simple narrative and informal dialogue. Plato and Justin Martyr used formal dialogue to present their philosophic views. In this parable Jesus gives the place of absolute truth, with the statement, "They have Moses and the prophets, let them hear them." Again, Jesus tells us absolute truths by way of precise comparisons, called paroimias, of which an example is the True Vine. Allegorical interpretation is suppositional in large part; symbolical interpretation is based on the word, represent, while paroimias are based on the word, spiritual, and so present spiritual realities. Test the paroimias with questions like "If Jesus is not the true spiritual vine, who is?" Jesus tells us by His word and example that we are delinquent stewards if our stewardship consists in merely telling or making a fiat statement. God tells us that His prophets and apostles reasoned, argued and pleaded with their listeners to quit rejecting God's demands and refusing the proffered promises of God. Jesus in the Great Commission (Mt. 28:19-20) uses the general word, teach, which means to make disciples of, or to disciple. Still, this leaves us with only a general idea. What did the word, teach, mean in 1611? Webster's Unabridged Dictionary gives under the first area of meaning the following: show, direct, guide. How nicely this sense fits in with tell or proclaim, explain, apply!

God gives each of us certain talents, and He requires of each of us an accounting of our using and sharing

those talents. The divine truth still stands: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This shows that the splitting of the atom is just a carrying-through of God's command. So, all science can do is to help mankind, little by little,— to get something more out of the earth. The same applies to God's Word. Science cannot add a single iota to absolute truth, but that does not deter the grasping. However, science can help to recover lost information. All archeology can do is to recover information of lost knowledge of forgotten customs, historical facts, geographical facts, specific names and particulars of kings and persons mentioned in the Scriptures; and it also recovers for us manuscripts in corrupted forms from places where God's good news had been so altered that the guilty country suffered a visitation from God, as North Africa, Egypt and Syria. These were areas where Gnosticism supplanted what God says. Philosophical learning proved their downfall.

Again, science in the form of philology can only recover lost information. For example, advancements in Greek grammar can only recover lost information. It adds nothing new to absolute truth. It only restores what man has through carelessness and worldly pursuits lost. Substitute away the Bible and the movement for losing knowledge begins. God expects us to make use of these recoveries. Let me illustrate. In the Great Commission Jesus sets out the procedure for making disciples of all nations. Here then we have formula or rite, which requires the reciting of: "in the name of the Father, and of the Son, and of the Holy Ghost." Now let us turn to Acts 10:48, "And he commanded them to be baptized in the name of the Lord" (Confer Acts 8: 16). Here there is no idea of making disciples, but the context centers on affiliation with Christ. Greek grammar can here show that discrepancies are merely seemings, that is, figments of the imagination replacing ignorance of the true situation. Greek grammarians state that the root meaning of the Greek prepositions, 'en' and 'eis', is 'in union with.' 'eis' is derived from 'en' by way of 'ens.' In English we usually translate 'en' by 'in' and 'eis' by 'into'. But philological science states that 'en' and 'static eis' have as their root idea: 'en' meaning 'at rest in union with,' and 'eis' meaning 'at rest into union with.' The idea of 'resting' inheres in all the regular Greek prepositions to a certain extent. Synonymous meanings would be: 'in communion with,' 'in the sphere of.' God hereby opens our understanding also through factual philological science. Greek grammars call this use of 'en' and 'eis' the Locative of Sphere (Robertson's "A Grammar of the Greek New Testament in the Light of Recent Research" on pages 585-592; Dana and Mantey's "A Manual of Greek New Testament" on page 106; Chamberlain's "An Exegetical Grammar of the Greek New Testament on page 119). Now Acts 10:48 shows that baptism brings or confirms the baptized into and in union with Jesus. God often us the expressions: "in Christ," "in Him," and "Christ me." The distinction to make is that in Mt. 28:20 t initiating or starting procedure is given while Acts 1 48 states the result, namely, that in baptism one brought into union with Jesus. The cause only remai and the reader simply makes the only deduction po sible and that is that God is the cause of this union. T philologist, Deismann, states: "There cannot be a doubt that "Christ in me" means the exalted Christ li ing in Paul . . . and Paul is in Christ."

We can appreciate the statement that Jesus is T Teacher, when the emphasis is put on the definite a ticle, the. When the definite article is emphasized v get these meanings: the only, the absolute, the ver the well-known. Emphasizing the article in Engli conveys the same meanings. Apply this usuage of t article with the expression, the truth. Greek gra marians state that the original or root meaning of t definite article is demonstrative "this." That is t meaning to take if the context permits. (Robertso grammar p. 755, Robertson & Davis p. 275, Dana Mantey p. 136, Chamberlain p. 53-54, Moulton p. 15 The Authorized Version, for plausible reasons as di sion of opinions of translators or where choice wou restrict the sense, and for other reasons, often gives neutral rendering or a rendering that puts the read on notice to resort to the Hebrew or the Greek. A example of the latter occurs in I Cor. 5:9, "I wrote u to you in an epistle, not to company with fornicator The view of those lacking in Greek assume this ver to be proof that there is some of God's revelation that lost. The context deals with fornication (I Cor. 5: and the Greek text has the Greek article preceding t word, epistle. So, the translation is "in this epistle."

Again, here is an illustration of stewardship by Gre lexicologists. One of God's key words is the word, lo The two Greek words in the New Testament translat by the word, love, are agapao and phileo. The form is serving love, that is, a love that serves; the latter is clinging love, i.e. love that clings for support. Phileo never used to denote the love of God for man. Eith agapao or phileo are used to denote man's love for G and man loving his neighbor. Peter was conscious this distinction in Jn. 21:15-17. Peter's reliance on s was now gone, so that the former independent Peter made into a dependent Peter. Let these illustratio suffice to show that science devoted to recovery of l information and filling-in details must not be sneered but is one of God's gifts to man to help in overcomi misgivings and to abide in His words. The Hebrew C Testament and the Greek New Testament contain there is of absolute truth. God says that this absol truth was "received" (Lk. 1:1-4) "from above" by so commentators, while the exponents of Biblical criticis say 'was compiled." The first meaning of 'anothen' 'from above,' 'from the top'; the second area of meani is 'from the first,' and is adopted by the translators the Authorized Version as their neutral rendering f

s verse whose meaning has for centuries been con-ted; and the third area of meaning is 'again.' Two in-pretations are in use: first, that Lk. 1:1-4 with the rds "from the first" is an inspiration passage in con-mity with II Tim. 3:16 and I Cor. 2:9-13 and other ssages; second, that Lk. 1:1-4 is a proof-text that the riptures were at least in part compiled from secular sources. The second view neglects to carry on through their exegesis by stating that New Testament books were in circulation at the time the Gospel according to Luke was written, and they conveniently forget to discuss the important word 'hyperetes.' On this word, see *New Testament Windows* by Leete, and large lexicons.

(To be continued)

Conversion

The Lutheran Theology Versus Synergism

Ronald M. Jensen

THAT WHICH MAKES LUTHERAN THEOLOGY conspicuous in a Christendom divided into innumerable theological fancies is the absence of nergism. It is practically impossible to find a non-utheran theology which is not permeated with syner-m. Here we may include those ranging from Judaism rough congregationalism to and including Roman Ca-olicism. Let it therefore be noted at the outset that re is the major quarrel between Lutheran and non-utheran theology. A synergist, though he may not be are of it himself, has an entirely different personal eology from the non-synergist; and, by the way, in-uded in his personal theology are his attitudes to the craments, to the Word, and to preaching.

I shall take the liberty of giving you some definitions. hat is conversion? Webster says: "A spiritual and oral change attending a change of belief with con-tion."

The Formula of Concord says in Art. II on Free Will riglotta):

"Conversion is a change through the operation of the Holy Ghost in the intellect, will, and heart of man that by this operation of the Holy Ghost man can accept the offered grace. And, indeed, all those who obstinately and persistently resist the operations and movements of the Holy Ghost, which take place through the Word, do not receive, but grieve and lose, the Holy Ghost."

Definitions of synergism:

Webster says: Synergism is "the doctrine that in regeneration there is a cooperation of divine grace and human activity."

The formula of Concord defines synergism thus (Art. on Free Will, Triglotta):

"The teaching that although man by his free will before regeneration is too weak to make a beginning, and by his own powers to turn himself to God, and from the heart to be obedient to God, yet, if the Holy Ghost by the preaching of the Word has made a beginning, and therein offered His grace, then the will of man from its own natural powers can add something, though little and feebly, to this end, can help and cooperate, qualify and prepare itself for grace, and embrace it and accept it and believe the Gospel."

The Augsburg Confession defines synergists as: "The Pelagians and others who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching the substance of the act." (Art. XVIII on Free Will)

Pelagius is known to have said: "If I must, I can."

Luther, who appreciated much that the humanists had done for the common people by helping in the renaissance of culture, nevertheless carried on a struggle with them on the subject of man's will. Both Catholicism and humanism emphasized the freedom of man's will. Luther's book, "Bondage of the Will," written in answer to Erasmus' Diatribe on Free Will, also defines and attacks synergism as being the most dangerous opponent of the true Church. In this book Luther defines two types of will:

1. —in which man has the power to wish.

2. —in which man has the power to will to do, and do. Luther points to Scripture and shows that man has the first but not the second, which belongs to God alone. Synergists insist that man has both.

Where is synergism defined in the Bible? Many passages define it and warn against it, though the word synergism is not used directly. But in looking at the whole Bible we see a definite emphasis on God. It was God who brought Israel out of bondage. It was Christ who converted Paul at a time when he was en route to persecute the Christians at Damascus, his will directly opposed to God's will. It was God who converted me, a lost and condemned sinner.

The question which needs to be answered is:

Is that transition from spiritual darkness into spiritual light and salvation (called conversion) an act of will by man, or is it an act by God? It could also be put this way: If, when the soul has been convicted of sin and confronted by Jesus the Savior, saving faith results, is

this faith a product of man's will or is it something produced in this man by God? Other questions directly related to these are: How depraved is man as a result of original sin? Is any power to do or choose good left in man? If, seeing the Savior with eyes of faith is an act of man's natural will, must we not then say that there is an inherent power for good also in unregenerate man?

Pelagius thought there was. This man was a British monk of much learning who came to Rome shortly after the turn of the fifth century. He became well-known in Rome as a scholar and theologian but was soon found to be an opponent of the teachings of Augustine who taught the Scriptural view of man's original sin and total depravity. Pelagius stressed the inalienable power of man to do what is right. Pelagius "argued that since God has enjoined His law upon man, therefore man must have the power to fulfill it. There is nothing in man which compels him to sin. Pelagius states that man is the possessor of *bonum naturae,* (natural goodness) which has enabled many in paganism to develop the highest virtues. It is even *not impossible* for man to lead a sinless life."*

Some of those rebuffed by Paul in the New Testament were synergists because they attributed infallibility to human reason and natural goodness to man. It is partly to these that Paul says in I Cor. 1:20: "Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?"

We need not go into all the varying and contradictory philosophies of the Greeks. But it can safely be said that the majority of them were synergistic.

Philosophy and Synergism

Aristotle, to mention one, (d. 322 B.C.) has had much influence on the Roman church, and I believe we can safely say that some of his influence resulted in the anti-scriptural and Roman view that man is by nature able to do good, culminating in the view that apprehension of God is a human activity, the result of human effort.

A later synergist was Erasmus. It has been mentioned above that he and Luther contended on the subject of man's will. Is this will free to do good without the grace of God, or is it not? Erasmus argued philosophically, whereas Luther argued from Scripture, the source of his faith.

Eighteenth century philosophy is generally considered great in importance. Immanuel Kant (d. 1804) is amongst present-day intellectuals called the philosopher of Protestantism. But a Lutheran must say that this is only half true. We know that about half of all Protestants are Lutherans and that Lutherans would most certainly *not* claim Kant as their philosopher. Let us briefly summarize Kant's philosophy of the human will and see why Lutherans cannot accept it.

* Neve, J. L., **History of Christian Thought,** Vol. I, Philadelphia, 1943, p. 141.

Kant speaks of moral and categorical imperatives. A cording to him the moral imperative indicates freedo of the will. Logically enough from the standpoint human reason, he insists that our moral nature invariab posits a free will. The categorical imperative comman an absolutely good, virtuous, and holy will. Hence su a will is attainable by man. "He ought, therefore he ca the same idea as promulgated by Pelagius, could well also Kant's motto. But I submit here that Scriptu teaches the very opposite—that God commands us to something which we *cannot* do, namely to fulfill the t commandments; see the writings of St. Paul.

Later synergists are manifold. The Danish philosoph Høffding argued strongly that, "Tro er en Viljesag"; "faith is a matter of the will."

We have also Schopenhauer (d. 1860) who took a other but more despondent view. He admitted that t will of man is more or less blind and, if you please, ev He taught that since the selfish will is the basis for evil, man must neutralize this will, suppress his desi in order to get away from his baser nature. Tilly sa of Schopenhauer's philosophy:

> "This is possible in several ways. The artistic philosophical genius may be delivered from the selfi will, forget himself, lose himself in artistic contemp tion or philosophical thought, a method that affor only temporary relief, though it offers a foretaste deliverance. The individual can also free himself fr his selfish will by contemplating the wickedness of t world, the futility of all desire, and the illusoriness individual existence."*

In this system it would seem that all men must ne be philosophical geniuses, or else possessed of much v power negative to the evil and corrupt will which such control. Schopenhauer says nothing of the sou of this new and better will which is supposed to be bound by man's baser desires. Scripture teaches t this can only come from God in conversion, and t before conversion regardless of how convicted of sin man is, he has absolutely no desire for conversion or what is good in the eyes of God, for the unconverted m does not know what constitutes conversion or true h ness. Hence how could he will it? He could at best sire release from his troubled conscience, provided were under conviction of sin brought about by the l of God.

Hartmann, (d. 1906), propounded the radical idea t man's evil will cannot be overcome at all until man cides upon non-existence, and until then he must try live life to the full and shun all asceticism. Yet Ha mann gets back to will again when he says that m must one day decide not to exist.

Schleiermacher (d. 1834) was a man of somew deeper religious conviction. His whole philosophy v religious. However, much of that philosophy was b rowed from Plato whose works he translated into G man. He was Scriptural when he pointed to man's c

* Tilly, Frank, **A History of Philosophy,** New York, 1914, pp. 489

te spiritual dependence on a higher being but unptural when he insisted that to see this dependence is matter of the will. He too would say with Høffding t faith is a matter of the will.

Modern Synergism

We may also see synergism in current religious ought as found in periodicals, books, and pulpit utterces. It seems that the bulk of non-Lutheran Protesnt theology has become evolutionary, teaching the natal progression of mankind toward realization of its n goodness. It has gone beyond synergism. The probn of acceptance or rejection is no longer pertinent with ese moderns. The problem is rather social and moral he idea of improving humanity by giving it some good cial advice ranging from Emily Post to improved agriltural methods.

I refer you to a scientifically admirable best seller, uman Destiny" by Le Comte du Nouy. He writes:

"The animal struggle against nature, against the elements and against the enemy, the 'struggle for life,' rom which the human form finally emerged after ten million centuries, is transformed into a struggle of Man against the *remains* of the animal within him. But, from now on, because of his conscience, it is the individual alone who counts and no longer the species. He will prove that he is the forerunner of the future race, the ancestor of the spiritually perfect man, of which Christ was, in a sense, the premature example, by emerging victorious from the fight. Thus Christ can be assimilated to one of the intermediary, transitional forms, perhaps a million years in advance of evolution, who came amongst us to keep us from despair, and to prove to us that our efforts can and must succeed. He in truth died for us, for had He not been crucified, we would not have been convinced."*

I have read reviews of this book by Protestant churchn who, strangely enough, give it loud and unqualified claim. Yet Mr. Du Nouy's emphasis is that man is adually working out his own salvation. He is forever mbing upward, although he slips and falls backward ny times before reaching the top. My question to Mr. Nouy in light of the last two destructive wars and possibility of a third (God forbid) is: How shall man ach the top if he falls further backward with every l? Scripture tells us that unregenerate man will not timately attain to nor apprehend God, but will follow er the antichrist, who will lead unregenerate man to al disaster.

Let us not forget either the greatest synergism of all ne, Romanism, from which the Lutheran church was reaction, or shall we say, from which the free Gospel, rough Luther working as an instrument of God, was scued from its Babylonian captivity. Romanism has in eology and practice proclaimed that man must earn s salvation. It has not informed its misled followers at the energy and money expended in earning salvation goes for the benefit of Romanism and the material enrichment of its hierarchy. Such and other abuses of the fidelities of men are always found where religion is permeated with man-invented synergism, the very essence of which is the human ego. I should here like to ask if some of the trends which we may observe within the Lutheran Church today (trends of a definitely subjective nature) are not essentially the same as Romanism, for they inevitably culminate in synergism which is at its best salvation-by-works-theology.

Another example of synergism, the type which calls Christ a moral influence savior, a sort of half-savior who points out the way the human race must go, is warned against in Rolston's book, "A Conservative Looks at Barth and Brunner." The author quotes Dr. Henry Clark, a liberal theologian as saying: "The incarnation of God in Christ was nothing else than the incarnation of God in all men carried up to its superlative degree—to which superlative degree the incarnation of God in all men was also to be carried up at last." But the author, a conservative theologian criticizes Clark thus:

> "In these words Dr. Henry Clark gives expression to the liberal reconstruction of Jesus. To Barth and Brunner this picture of the liberal Jesus deserves the anathema of the church. They object to it because it starts from man and moves upward between man and God, and because it has nothing in common with the Jesus of the Bible, save his name."

Although Karl Barth is not a Lutheran by denomination, he was Lutheran in spirit when at the end of World War I he stood as it were on the ruins of human ideologies, pointed upward, and shouted, "God!" While it is true that Karl Barth differs with Lutheranism on a good many points (important ones too) some of his statements reveal that his personal theology has been somewhat affected by Lutheranism. *Time* magazine has made a number of references to Karl Barth. In the religious section of the Dec. 20, 1948, issue in the article entitled: "God Has Done It," *Time* quotes part of a speech which Barth gave at the World Council of Churches assembly at Amsterdam as follows:

> "What is required of us is that we should be watchful, willing and ready to make Christian decisions in the midst of an evil world. We are not the ones to change this evil world into a good world. God has not resigned His lordship over it into our hands. The salvation of the world, which has already been accomplished, was not our work. . . . All that is required of us is that in the midst of the political and social disorder of the world we should be His witnesses, disciples and servants of Jesus. We shall have plenty for all our hands to do, just being that! 'It is enough for the disciple that he should be as his Lord, and for the servant that he should be as his master.' "

It would be excellent if we could correctly say that every Biblicist is anti-synergistic. But we cannot. Many reformed faiths stress God's Word a great deal, believe in its inspiration, but nevertheless own a theology at whose core is synergism. But such is not true Biblicism, for the Bible does not teach synergistic theology.

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*Du Nouy, Le Comte, **Human Destiny**, New York, 1947, p. 117.

Lutheran Theology

It is for this reason that I wrote above that Lutheran theology is conspicuous over against almost every other theology, for in the confessions of the Lutheran Church we can find no synergism. Fear of synergism permeates Lutheran doctrine. The Lutheran Church has this fear from Scripture, for the Scriptures center on God. Scripture deals with greater things than man's alleged struggle to reach God. Scripture deals with the pains God has taken to save man. The motion is downward, not upward. For example in Job 15:13-16 we read: "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight: How much more abominable and filthy is man, which drinketh iniquity like water?" Man is not clean, he is sinful. How can Pelagians explain away this text with their *bonum naturae* (natural goodness)?

I suppose every pastor within the Lutheran Church would say, "I certainly am not a synergist; at least I do not intend to be one." Yet we find a great deal of synergism amongst Lutheran pastors. I believe that synergism is chiefly the result of two things:

1. Lack of understanding of the depth of man's fall and his resulting total depravity.
2. Lack of understanding of the real meaning of the atonement.

Regarding the first hypothesis John Arndt has said:

> "Do learn to know the nature of Adam's offense and and of original sin; that your depravity is greater than you can say or understand. Learn to know yourself; to know what you are become as a result of the fall; that from being the image of God you are become the image of Satan, with all his wickedness and malignity. For as the image of God means all the holiness of God, purity, and every virtue; and as man before the fall was wholly of heaven, spiritual, and pure as an angel: so man's inner nature is now become wholly of the earth, carnal, and brutish."

Now when the inspired St. Paul says in I Cor. 2:14: "The natural man receiveth not the things of the spirit of God," how can we say that man can be morally influenced to do good before the conversion miracle? Paul also in Romans 3:10 says: "As it is written: None is righteous, no, not one; no one understands, no one seeks for God." (Revised Standard.)

When, therefore, the Lutheran Church states opposition to all synergistic theology, it is obeying the command of Scripture. It is not without Scriptural cause that the Augsburg Confession includes this statement in Art. 18:

> "Of free will, Scripture teaches that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word."

I refer you also to the first eight chapters of Roma which plainly portray the depth of man's fall from Go I refer you again to Job 15:14-16, Rom. 3:10, and I Co 2:14. We may also refer to Galatians, chapter 2, whi so strongly emphasizes the need for grace, the fact th no one is good enough to be saved, but that a gift fro God is necessary for salvation—that gift being the righ eousness of Christ. A man cannot make good decisio (such as to choose Christ) before conversion. The who book of Galatians is a strong testimony to this fact.

It seems that when men of the church lose faith in t means of grace and in God's promise that his Word sh not return void, synergism arises. There was a great de of synergism in the days of pietism. Pietism must nev be mistaken for piety. In fact church history proves th the usual end of the eras of pietism was rationalism.

Preaching Sanctification

Why should this be? The devil is the foremost preac er of "sanctification." (I am not inferring that he is t best. I am sure there are many great and sanctimonio synergists who would insist that the honor belongs them.) Satan, in fact, preaches "sanctification" to su an extent that the poor human soul listening to Satan message ends floundering in a slough of despond of t sort mentioned in Pilgrim's Progress. The rational vie is that this fine preaching of "sanctification" should bri forth great fruits, but instead it so saps the courage a assurance that the quicksand of despondency drags t soul further and further down. I do not discount t value of true preaching of sanctification, but merely wa to point out that with the slightest wrong twist in e phasis the whole message can become synergistic. It the old problem of correctly dividing God's Word i law and Gospel, with right application of each. Wh ever the emphasis is on human effort rather than God's grace, despondency is bound to set in. "Sanct them through thy truth, thy Word is truth." We p tors must learn that even sanctification is the work God. The more we think on that very thing, the mo humble we will be—and, by the way, humility is part sanctification. We must learn that the power of t Christian ministry is not in our efforts, however go these may be, but in the Word of God, and in His sa raments.

From my observance of preaching I have seen th many orthodox and "Lutheran" pastors preach syn gistic sermons, though they do not intend to, nor do th realize what they are doing. They are actually syn gists when in the pulpit—the worst place of all to be synergist. I believe it is something of which we are guilty—more in our weaker moments than when we a strong. We are more guilty of it when our sermon pre aration is hasty and when we slip up on our reading a study of the Word. Luther rightly said that the man w has mastered the art of correctly dividing God's Wo and with it the art of putting this correct division i practical preaching, should be called a doctor of theolo The thing for us to do is pray God that He will rid c

rsonal faith and theology of all synergistic tendencies. ir preaching will then be bound to contain less synerstic errors.

The average Reformed pulpit proclaims nothing but oralization and yet this is by many Lutherans misken as evangelical preaching of sanctification. The vil has also tempted many Lutheran pastors into moralng from the pulpit, even though these particular Luran pastors have a Biblical personal theology. Partly sponsible for this is the fact that many pastors study tle or no theology once they have been ordained.

I repeat that synergism in preaching comes mostly om two things:

1. Lack of understanding of man's total depravity.
2. Lack of understanding of the real meaning of the atonement.

Doctrine of Atonement

Let us examine briefly the second hypothesis.

The continuity of the Bible amazes me more each time read it. It tells one story from cover to cover. The iritual message of Scripture from Genesis through evelation is *sacrifice*. "Washed in the blood of the mb." The Old Testament sacrifices were forerunning ustrations, types, and symbols of Christ who was the e great sacrifice for sin of the New Testament. The mb Himself said: "This is my blood which was shed r you."

In Heb. 9:22 we read: "And according to the law, I ay almost say, all things are cleansed with blood, and art from the shedding of blood there is no remission sins." In Lev. 17:11 we have the following: "For the e of the flesh is in the blood; and I have given it to u upon the altar to make atonement for your souls; r it is the blood that maketh atonement by reason of e life."

Yet this atonement does not make sense to the world, I Cor. 1:18-25. To a depraved human race the idea completely foreign. Pastors know from experience at in struggling with a soul to get him to see the light the cross (always through the Word of God), it is of avail to try to convince him rationally. Conversion es not take place until something happens to the man. ntil this happens he can think of all sorts of rational guments against the idea of the atonement and the oss. After conversion he can still think of them, but s knowledge that his Redeemer liveth will supersede y merely rational concepts. Until this conversion takes ace the man's will is completely opposed to any idea out atonement, for the man does not have the ability believe in Christ until God gives it to him through e Holy Ghost working in the means of grace. The Word d sacraments present this Jesus Christ to us and say: ere is what He did for you. He is yours. He is your avior. He did the work which you cannot do. There e is, the Christ! The question is not: Do you want to elieve or don't you? or, Do you accept or don't you? he question is: Do you see Him, or don't you? I do not agree with Brunner on several points but every Lutheran must agree with his definition of the status of faith: "It is not activity, but pure passivity." It is a passivity brought about and illumined by Christ. There is nothing good in man which wants God, or faith in Christ. If faith is a matter of the will it is no longer faith. Ask a new convert about his faith and he will say: "I believe." If you ask him why, he will say: "God has shown me Christ." He will not say: "Because I want to believe." He *can* say: "Of course I also *want* to believe, now, but my wanting to is not the reason for my faith. My wanting to did not come until I already had faith. The reason I believe is that I have seen Jesus Christ who lived, died, and rose for me. I know that my Redeemer liveth! When I was converted, I just knew: Christ is my Savior! I believe it because God opened my eyes and made me see."

> Col. 2:8-14: "See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in Him dwells the whole fullness of deity bodily, and you have come to fullness of life in Him, who is the head of all rule and authority. In Him also you were circumcised with a circumcision made without hands, but putting off the body of flesh in the circumcision of Christ; and you were buried with Him in baptism, in which you were also raised with Him through faith in the working of God, who raised Him from the dead. And you, who were dead in trespasses and in uncircumcision of your flesh, God made alive together with Him, having forgiven us all our trespasses, having canceled the bond which stood against us with its legal demands; this He set aside, nailing it to the cross. He disarmed the principalities and powers and made a public example of them, triumphing over them in Him."

It is that sort of a message which makes it possible for us to stand amongst the principalities of today and say with the Psalmist, 119:16: "I will speak of Thy testimonies also before kings, and will not be ashamed."

In conclusion I will say that we must guard against synergism. While small synergistic tendencies do not seem dangerous to some, they posit for those who can see farther into the future, a gradual deterioration of the Church. "All human institutions tend to deteriorate," said a former history professor of mine. If the Church is to last it must center on God. Synergism is at its very core anti-religious. To say that God saves men on the basis of whether or not they have enough sense to choose Christ instead of Satan is a salvation-by-works-concept, for man's destiny would then be rooted in his ability to choose the good. It would not be religious and it would not be faith. It would be a disgrace to Lent and the Passion. Salvation in this way is impossible, but if it *were* possible, the process could not be described by Paul's words in Eph. 2:8: "By grace have ye been saved through faith." The process could at best be called moralization of a human being, by virtue of his ability to make good decisions. Conspicuous by its *absence* would be love to God for having cut the ball and chain from off man's spiritual limbs.

Installation Sermon for a District Presiden

I Cor. 4: 1-5

THIS A SOMEWHAT UNUSUAL SERVICE We are gathered as a congregation, together with the representatives of many sister congregations, to induct into a position of wider responsibility the man who has been our pastor for nearly twenty years. It goes without saying that we feel a certain reluctance and regret in surrendering him to the church at large. But we must forget our selfish desires, both in his interest, for he is following a call of the Lord, and in the interest of the larger Church of which we are a part.

It falls to my lot therefore to bring a message from the Word of God appropriate to the occasion as my friend and pastor enters a new phase of his life-service. And what shall I say? I thought some of taking the theme, "How to be happy though District President." But I am not sure that mere personal happiness is the most necessary or even the most desirable attribute of a District President's life. I am sure of this, that the District President in our Church has great responsibility; he is like St. Paul, who spoke of "the care of all the churches" resting upon him. I am sure of this, that in going from the shepherding of one congregation to the shepherding of many he resigns one stewardship to take up another and greater one. Therefore I have chosen this text on stewardship, and we shall center our attention on what is.

Required in Stewards

I.

Based on the apostle's description of his own stewardship, I would say that the first requirement is that, as far as his own judgment of his work is concerned, the steward must have *a clear conscience.*

Paul says, "I know nothing by myself"; but that is not a good statement of what he means. The Revised Version has it, "I know nothing against myself." Moffatt translates, "I am not conscious of having anything against me." The Revised Standard Version of 1946 makes it, "I am not aware of anything against myself." The apostle uses a verb here from which the Greek word for "conscience" is derived; so that it may be said that he is declaring, "I have nothing on my conscience," or "My conscience is clear."

St. Paul was always zealous to defend the integrity with wich he administered his office. In this same letter to the Corinthians he says farther on, " I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." The point is that he delivered that which he had received, without falsifying it, and without any additions or subtractions. So sure was he that he had been faithful in delivering the Gospel, that he could write to the Galatians, "If any man preach any other Gospel unto you than that ye have received, let him be accursed." If it is different from the Gospel Paul had faithfully proclaimed, it must be false. Standing before King Agrippa toward the close of h life, he said in his defense, "Herein do I exercise myse to have always a conscience void of offense toward G and toward man."

The District President must have a clear conscienc There is a difference, of course, between the office of District President and that of a Shepherd of a congreg tion; but it is a difference in degree rather than in kin The basic principles that control their stewardship a the same, whether we speak of a pastor or of a Distri President.

One of those principles is this: the Church is the Lord not ours. The very word "church" comes from the Gree *to kuriakon,* which means "that which belongs to th Lord." It belongs to Him because it has been boug with a price. Speaking to the elders of the church at Eph sus, Paul said, "Take heed unto yourselves and un all the flock over the which the Holy Ghost hath ma you overseers, to feed the church of God which He ha purchased with His own blood."

And the other basic principle is this: that this proper which is the Lord's must be administered in accordan with His will, not ours. We are stewards, not lords ov God's heritage.

It is important that the District President have a cle conscience with respect to his stewardship because in t decisions he makes individual pastors and congregatio will have a selfish interest. And therefore, conscious or unconsciously, they will exert pressure upon him influence his decisions. And that means that there w be temptations to solve problems the expedient way. all such temptations the man in authority must ste fastly say No. No problem will be decided the expedie way, but the right way, which means the way the Lo would have it decided. The District President may f quently lie down at night with a troubled mind, but must always lie down with a clear conscience. Since it required in stewards that a man be found faithful, must come to the end of his career able to say, "I ha finished my course; I have kept the faith."

II.

That is the first great requirement, and the second like unto it, namely, that with respect to other me judgment on his work, the steward must have *a* b *heart.*

Paul says, "With me it is a very small thing tha should be judged of you or of man's judgment. You the relationship between the clear conscience and bold heart. The bold heart springs from the clear co cience. At Miletus Paul said, "I take you to record t day that I am pure from the blood of all men. For I h

t shunned to declare unto you all the counsel of God." e had been faithful to the Lord who called him, and erefore he could challenge all men to prove anything fferent.

The District President has to be a courageous man. In der to illustrate that, I would like to take you back to Old Testament scene, where Moses stands before the urning bush and receives the call of the Lord to lead e people of Israel out of Egypt. Now Moses was a man clear perceptions, and he realized that when he accepd this call of the Lord he would face a two-fold problem. ne double problem is reflected in the two questions he ked the Lord. The first one, "Who am I that I should to Pharaoh?" That was his first problem, the Pharaoh oblem. The other question he asked was this, "When I me to the children of Israel and say that God has sent e to them, and they ask, What is His name? what shall say?" He realized that he would have an Israel problem well as a Pharaoh problem.

The Church needs aggressive leadership today. Please te that I said leadership, not lordship; and aggressive, t erratic or despotic or anything else. But the minute at aggressive leadership begins to be exercised, it will me up against the same two problems that Moses faced, e Israel problem and the Pharaoh problem, pressure om within and pressure from without.

The pressure from within will take one of two forms. n the one hand it will be exerted by the ultra-conservave. Their criticism will take this form: "Go slow. Be reful. Stand pat. We never did it that way before. Old ays are best." On the other hand it will be exerted by e hurry-up boys, whose criticism will run like this: Hurry up. Let's get somewhere. Pure doctrine? Don't e an old fogy. Let's get going." For some any leadership ill be too slow, and for others too fast.

And the Pharaoh problem will not be wanting, either, e pressure from without. Nowadays it usually takes this rm: Conform your teaching and your leadership of e Church to our political philosophy— or else! Niemoeller and Lilje met that problem in Germany, Ordasz n Hungary, Kai Munk in Denmark. With one accord ney answered the despots with a ringing No! The Church ill not be conformed to a political philosophy.

In that they were true followers of their spiritual ncestor, Dr. Martin Luther. Of him a French writer, Mignet, writes: "Summoned for four years to submit, uther for four years said, No! He said to the legate, No! He said to the Pope, No! He said to the emperor, No! hat heroic and pregnant No! bore within it the liberties f the world."

A District President is not going to be a happy man if e expects to have the unqualified approval of everybody. He must be able and willing to say to all men: "With me t is a small thing that I should be judged of you. Of ourse, I would rather be at peace with all men, but it will ot be at the expense of my integrity. My goal is set and ny course is outlined, not by you or by me, but by the ord of the Church. I do not have to have your approval, but I do have to have the approval of my Lord and of my own conscience."

III.

Those are important requirements in the steward, a clear conscience and a bold heart. But neither one of them, nor both of them together, would amount to much without the third requirement the apostle mentions. As far as the judgment of the Lord on his work is concerned, the steward must have *a humble trust in God's grace.*

Paul says, "He that judgeth me is the Lord.....who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

The great apostle is not being boastful. He is not claiming perfection for himself. When he spoke of himself, he said things like this: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief....I am not meet to be called an apostle, because I persecuted the Church.... But I obtained mercy."

Did Paul make mistakes? Yes, I think he must have. I know of no man in the history of the world who made no mistakes, save One, and He was the Son of God. I know of no infallible leader of the Church on earth. Paul made mistakes; but he knew who his Judge is and he knew His love and grace. He wanted nothing more than to be found in Him, "not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." God's grace was sufficient for him.

And the District President will make mistakes, too. The Lord who knows the counsels of the hearts will know about them. He will know that the heart was right, even when the judgment was wrong. But our hope is not in His perfect wisdom.

He will judge us also with perfect justice on that day when we stand before Him, our work done, and eternity before us. But our hope is not in His perfect justice.

Our hope is in His grace.

A District President can have no higher qualification for his office than a deep and sincere and unwavering trust in the grace of God — grace that accomplishes such wonderful things through such fallible human instruments; grace that will correct our mistakes and cause His will to be done in spite of them; grace that will gather us mistakes and all, into His arms of love, and with all His saints bring us into the unmerited, glorious heritage of the sons of God, through Jesus Christ.

A clear conscience, a brave heart, a humble trust in God's grace——for such things we shall pray, for you, ——— ———, called to be District President. In a book on preaching, an English profesor (Smythe) says something about effective preaching that I would like to transfer to District Presidents: Any District President can be an effective District President if he will read his Bible, and say his prayers, and love his people. Such things are REQUIRED IN STEWARDS. Amen *D.*

The Pastoral Art of Book Reviewing

Russell A. Peterson

PASTORAL ASSSOCIATIONS ARE MANY and varied. The effect of these associations is often reflected in the clerical personality. Altogether too often this personality is chipped off at the corners, the result either of too much work or a carelessness in sensing the importance of an assigned responsibility.

One example of this is found in the attitude that book reviewing is a task to be taken lightly, simply another means of adding volumes to the professional bookshelf. In support of this contention, we ask the reader to make a study of recent book reviews in the various synodical publications. Many of these have been written by pastors; most of the reviews bear the mark of indifference, slovenly thinking, and carelessness.

Not only is this an injustice to the author and publisher, but to the interested reader as well; to say nothing of the cloak of literary sin it places over the shoulders of the reviewer. To be asked to review a book carries with it the stipulation that every effort be made to analyze its contents, suggest its value, and determine its place in the field of related studies. Every book possesses some value—originality of thought, the ability to assemble facts, or simply the discernment of the author's inability to master his subject.

The task of the reviewer is (with study in the art of book reviewing, literary experience and hours of careful reading behind him) to give an impartial evaluation of the work under consideration.

The habit of careful reading is the result of a disciplined mind. Very often, a slovenly mind gives evidence of careless reading habits.

Literary experience is the inevitable result of a love for traveling the highways of literature.

Instruction in the art of book reviewing is but the presentation of a number of simple techniques which must be followed if the book review is to be worth the publication, time and effort spent upon it.

The following procedure is suggested for those who are asked to review a book.

Never accept a book for review unless you are willing to take the time to make a careful study of the work.

Never accept a book, the subject of which is outside of your field of interest or knowledge. In such a case, your review will be filled with ambiguous words and phrases. You will say nothing about that of which you know nothing.

After you have accepted a book for review, skim through its pages. Note mentally, or on paper, the literary direction the author is traveling. Study the continuity of chapters and sections. Define, in your own mind, the purpose of the author in writing the book. Do not decide, as yet, whether or not he has accomplished this purpose.

Next, learn all that you can about the author. Check his academic standing, fields of interest, and special aptitudes. Note his literary style and literary development if he has written other books. Note special weaknesses, if these are readily apparent. Some decision should be reached on these points: originality of thought or his dependency upon others for adequate expression; his use of factual material and his method of including it in the text.

If a bibliography is included in the work, study the nature of this material. Make a survey of contemporary literature in the same field. Parallel this with the book under review.

Now then, you are ready to make a thorough reading of the book. It should be repeated time and time again: the entire book must be read. Do so with pen and paper at hand. It is a poor habit to mark your book. Usually, such notations are meaningless. There is no continuity to them. By using a separate sheet of paper, and inscribing your notes on this, together with page numbers, etc., you can after reading the entire book, make a detailed outline of your notes. This will enable you to get the needed perspective. Fasten this outline on the back cover of the book when completed.

A word about note taking. Long and detailed notes are not necessary or desirable. Learn to be clear and concise in your thinking. A few words (but complete sentences) should suffice in sizing up a paragraph or an idea. Learn to be exact in lifting out sentences or paragraphs. Never take them out of their context.

Always give due recognition to the author; never include long quotations in your review without his permission. Note taking or preparing for a review does not mean that only negative (to you) material is to be chosen and riddled with criticism. Be just. Give recognition where recognition is due. Always criticize constructively.

After completing the necessary research into the background of the subject and author, and after the book has been read, notes taken and outlines prepared, it is time to write the review. The following suggestions (there is room for variation but not for exclusion) should be included in every critical apparatus.

First, the exact title, complete name of the author, complete name and address of the publisher, date of publication (year), number of pages and price of book, should be included at the beginning of the review. In case this material is not included in the book, the reviewer should take it upon himself to secure this information from the publisher before the review is printed.

If the review is to be featured in the periodical, it is suggested that some little lead be given as a heading or introduction.

Then, as to the review itself. The average reader is interested in the author as well as the work. Because research has provided insights into the background of the writer, space should be allowed for telling something about him. Confine the statements to pertinent relational facts about him and his standing and ability as a literary creator. If he has written other books, list these, and determine the editorial relationship between the former books and the present work.

The reviewer's literary connective link is the author's purpose in writing the book. The purpose should be stated at this place in the review, and used as the connective throughout the critique.

In the next place, so as to be perfectly fair in the evaluation, the reviewer should jump on the same vehicle which is carrying the author down this particular literary highway. Travel together with the author. Describe the book as the author described his own task to himself. Greater insight into the true nature of the book will be gained by this approach.

Discuss the purpose and the task of the writer. After giving a brief outline of the contents of the book (to be taken from your own outline) begin your indirect evaluation of the work. In doing this, answer these questions. Has the author sensed his responsibility to his subject matter, and has he clearly defined this responsibility in his own mind? Is his method of presentation and approach in keeping with basic literary demands? To what detail has he gone to document (directly or indirectly) his position? In the light of all these factors, and in keeping with his purpose, has he accomplished the task which he had placed before himself (and not what the reviewer thinks should have been the finished product?)

When these questions have been answered, then the reviewer has the freedom to play with the dangerous toy of subjectivity. This bauble is made with two sides. On the one side we read: what is the attitude of the literary world to this new intruder into its realm of constant flux; on the other, these words: what is the evaluation of the reviewer according to his own standards of literary criticism?

While these two facets of the liturary gem of constructive criticism are to be given a showing, they are not all important. Time itself will write the most important review.

Funeral Hymn

Melody: "Beautiful Isle of Somewhere"

There where my Savior liveth
High in the Father's home,
Eternal life He giveth
Yonder where angels roam.
Yonder, yonder
Beautiful home I ponder;
O Thou my Light, O my Savior bright,
My longing soul fills with wonder.

Lord, when my life is over
Here on this earth below,
Thy cross my sin will cover;
Peacefully let me go.
Yonder, yonder
Heavenly home I ponder;
My soul's pure light, O my Savior bright,
Within Thy courts I would wander.

Death's sting forever banished,
Joyfully ends the day;
All sighs and fears have vanished,
Homeward I wend my way.
Yonder, yonder
Home of my Savior I ponder;
My beacon light, O my Savior bright,
Take me to Thee over yonder.

—M. E. Fritchel.

BOOK REVIEWS

THIS IS LUTHER, *by Ewald M. Plass, Concordia, St. Louis; 395 pp; $5.00*

This is not just another biography of the great Reformer, but as the sub-title indicates "a character study." The author who is professor of History and Religion at Concordia College, Milwaukee, wants to "tell what Luther *did.*" He hopes to stimulate others to take up their pens and give us a life-size portrait of Luther.

Whether he will succeed remains to be seen. Even so, this book is a valuable addition to the library shelves of every student of Luther. It contains within its covers a vast treasury of quotations from Luther and statements about Luther which are not accessible in English translation elsewhere. With a great deal of enthusiasm Prof. Plass has delved into the task of translating Luther's untranslateable idioms and has thus produced a novel kind of "Lutherenglisch". It can be said that the style of the author is reminiscent of Luther's own style, including his apparent liking for strong expressions ("lickspittle" etc), overstatements (a whole galaxy of popes is designated as "monsters"), and his appreciation of what he calls Luther's "mother wit". Also some of his points are not too convincing. But against these apparent drawbacks we gain an immense amount of information and on the whole enjoy the freshness and originality of the style. The book is not strictly chronologically arranged, but there is a helpful chronological outline at the beginning of the story. Since the chapters are subdivided into little paragraphs with separate headings, the reader may open the book at any page he likes to and may lay it down again at any time without losing its continuity. Some of the chapters like " A Man with his Heart on his Sleeve" and "Father Luther" are heartwarming masterpieces. Good illustrations (21 plates) good print, and good binding.

Walter G. Tillmanns

THE DEVOTIONAL BIBLE, Volume II, *The Gospels according to St. Luke and St. John. Centennial Committee—The Lutheran Church—Missouri Synod. Concordia Publishing House, St. Louis, Missouri. Fine stiff cloth binding. 528 pages. 1948.*

This splendid book provides a systematic, chapter by chapter, and verse by verse study and application of two of the New Testament books. As part of its Centennial observance The Lutheran Church-Missouri Synod authorized the production and publication of a series of devotional studies in the books of the Bible. This book is the second volume of the series, and includes meditations on the Gospels of Luke and John. There are several introductory meditations for each Gospel. The meditations on St. Luke are by Theo. Hoyer; while those on St. John are by H. W. Gockel.

Each meditation consists of some introductory remarks preparatory to the thought of the Bible text which is given in full. This is followed by a stirring meditation and a prayer, which often consists of one or more stanzas of a prayer hymn. The meditations are simply written in chaste and beautiful language easy to understand. Thoroughly scriptural they unfold "Scripture's message of free, full redemption in Jesus Christ." The soul is led gently to rejoice in its blessings, the will is moved to follow the precepts of the Lord, and the mind receives many a choice morsel as it feasts on and follows these devotions day after day. Used devotionally, they cannot fail to lead the individual user, as well as the family circle to an ever more blessed knowledge, and love for, the Word of life.

The devotions are, perhaps, somewhat lengthy and heavy for the average family with small children. Though the needs and make-up of children are not overlooked; yet, the devotions are not especially suited for them. It is not milk that is offered here, but solid food admirably suited for the adult more mature Christian.

It should be in every pastor's library, not only for devotional use, but for actual study of the Bible text, and because of its very fitting applications of the Biblical truth to every day, personal life. This book as well as the entire series is a lasting credit to the Church that authorized it, and the men who did the work.

C. J. Rebelein

TEN STUDIES ON THE CHURCH THROUGH THE CENTURIES, *by Melva Rorem, Augsburg, Minneapolis, 1948. 69 pp; 40 c.*

This little volume is a revision of Dr. Wendell's book *Little Journeyes in His Kingdom.* It has been re-edited under the supervision of the Board of Parish Education of the Evangelical Lutheran Church and is part of the "Ten Studies" series of its ten-week teacher training course.

The booklet is subdivided into three parts. Part one has three chapters on the Early Period (In the Beginning; Constantine the Great; The Church Fathers); part two on the Middle Ages (Conquest and Conflict; The Early Roman Church; The Marshland of Human Opinion); and part three has four chapters on the Modern Period (The True Foundation; Events Following the Reformation; To the Uttermost Ends; The Lutheran Church Today).

The ten studies are clear and informative. They are meant for people who have no previous knowledge of the subject. The freshness and simplicity of the presentation make it easy and interesting reading. It will serve its purpose well. It is hoped that it will be used extensively and that many of our lay people will get it into their hands.

There are, however, some weaknesses and inaccuracies that may be omitted in future editions. Pentecost was not in 33 A. D., but rather in 29 or 30. Constantine hardly deserves the place of honor which is given to him. One of the four forerunners of the Reformation, PeterWaldes, is omitted although he was more important than Savonarola. Luther did not burn the bull on the market square and poor Tetzel did not say "When your money rattles in the chest, your sins are forgiven" (Others did). The "Black Monastery" is not "Black Monastery". Luther was not buried beneath the floor of the "Cathedral Church". The author is partial to the pietists. The much misunderstood dogmaticians of the 16th and 17th centuries are made responsible that the "Church became a barren wilderness where the fruit of Spirit could not develop." This statement merits an emphatic protest! Neither was Spener as innocent as he is portrayed. His "ecclesiola in ecclesia" started the unsound, un-Lutheran trend in Pietism. Chapter IX, "To the Uttermost Ends" is the weakest chapter in the booklet. The story of the pebble dropped into a pool of water takes fully half of the chapter, and what the author has to say in the remainder on the whirlpool of modern cults is anti-

ated. "New Thought" and "Theosophy" may have been permost in the mind of Dr. Wendell when he wrote his ginal version in 1923. Today they are obsolete. An explanon of the "Holy Rollers", "Snake Handlers", or "Jehovah's tnesses" would be more up to date. The final chapter on, ne Lutheran Church Today" gives a fine historical survey the Scandinavian and German immigration waves and the gin of our synods, but nothing is said about the impact of e Lutheran Church in this country, its institutions and its rks of mercy. This is a rather recent development but a y important one. Again Dr. Wendell in 1923 was not as scious of this phase of our work as we are today. The erence to A. H. Francke ("he is best known as the founder institutions of mercy") could have been amplified and ought up to the present.

Apart from the points just raised the booklet can be highly commended.

Walter G. Tillmanns

LTARS THAT ALTER; *by Wm. D. Streng; Ernst Kauffmann, Inc., New York, 1949. 48 pages; price not given.*

An artistically-printed little paper-covered manual to put the hands of the bride and groom upon the announcement their coming marriage. The first chapters deal with the clue and meaning of Christianity as the basis for happy rried life, written so that the many pagans the church is ked to marry these days will have both a sincere invitation accept for themselves the Christian Faith and an underanding of the religious motivations of their spouses when e marriage is mixed. The remainder deals with music appropriate for the service, proper wedding customs for a ristian service (e. g., no rice!); and the establishment of the mily altar. Pastors will find that most of what they would e to tell in pre-marital counseling on a religious level is cluded in the manual, except that no one is likely to be tter equipped for the physical basis of marriage by the exanation given. To forestall the haughty outraged disbelief e pastor meets when he suggest the Christian actions in ntrast to the secularization of the wedding ceremony, this oklet can be most appropriately used, and in the reviewer's ngregation at least, is therefore to be put into the hands the prospective bridal couples by the Mr.-and-Mrs. Club the church.

George H. Muedeking

TEACH ME THY PATHS—FOR THIS CAUSE

These are the second and the third volumes of Trinity rmons written by 81 pastors, professors, and executives of e E. L. C., and published by Augsburg Publishing House. ree more volumes cover the periods of the Church Year om Advent to Trinity. The books are attractively put up. pographically the Publishing House has done a very fine b. It is a big undertaking. It shows that the Church has nfidence in her preachers, namely that they will produce mething that she need not hestitate to offer to her constiency and others, and in her people that they will buy the oks.

For the reviewer it would have been easier if he had had e three volumes at one time. What was said of the first lume can in the main be repeated of these two. Still, there ay be a difference. More names of outstanding men in the L. C. are found in these volumes, and some of the sermons ay have been preached to audiences above the common ucational level. Hence a higher standard is apparent. But e would not set this down as an ex cathedra judgment.

Since these sermons were written by eighty-one men latitude must be allowed as to their merits. Some may have been written for the page instead of for the pulpit, they are more philosophical than homiletical. While the diction is simple, idiomatic, and clear, a merit that can be ascribed to practically all of them, the thought and purpose are not always so clear. Some are brief meditations rather than sermons. Speaking of diction, many colloquialisms are found; there is no dearth of pat illustrations. We noticed a few novelties. One is "neon-blinded." If not all reveal rare spiritual insight or homiletical skill, they still rank with the best English sermons of the day. They bear the marks of originality. As can be expected there is overlapping. Perhaps pre-occupation with the theme rather than with the text is responsible. They are not conventional, nor the type that put their hearers into a coma. There is always something novel, arresting and interesting, but not glittering generalities and striving after effect. Some themes seem to be drawn into the sermon text rather than out of it. One characteristic is the evangelistic, hence, personal, note. The finger points to you and me. Here is no beating the air, but a forceful call to decision.

Though not always strictly textual, the sermons are Biblical. If Christian preaching is primarily witnessing for Christ, these sermons meet the requirements. Their center is Christ; their source is the Word of God. This conception of preaching pervades the Trinity Sermons.

If it were fair to the others a few sermons might be singled out.

It is popular preaching in the good sense of the word. The niceties of homiletics were not always observed, but no doubt the message got across. Still, there are basic rules of homiletics that may be observed without lessening the effect. There is a happy mixture of the textual, topical, and expository types.

A collection of sermons by so many men cannot be analyzed as can one sermon or sermons by one man. This reviewer has tried to give an overall picture of all as well as he is able to do it.

Only the men who wrote these sermons could preach them. For the rest of us they are patterns for effective sermonizing, —if you want a pattern. They are clear, hortative, constructive, appealing, emotionally and doctrinally sound. That is all that can be asked of sermons preached to people who want to be instructed and edified. Defects in form, organization and system disappear before the prime desideratum.

We wish the E. L. C. success with this venture. Good sermon books in the English language or in any language, which take cognizance of the physical, mental, and spiritual life of today and apply the Word of God to it, are not plentiful, outside perhaps of homiletical magazines which are not readily accessible to churchmembers in general.

Wm. Engelke

YULETIDE, *Christmas annual edited by R. E. Haugan, Paper 28 pp., ten and one-half by thirteen and three-quarters inches. Augsburg Publishing House, Minneapolis, 35c.*

CHRISTMAS, *a Christmas annual edited by R. E. Haugan*
YULETIDE, *Christmas annual edited by R. E. Haugan, Paper 72 pp; $1.00, cloth $2.00.*

These are two beautiful Christmas volumes suitable as a gift or remembrance. They are full of full-page colored illustrations, photographs, reproductions of paintings, articles, stories and poems and music. Something for every member of the family.

The Reader's Viewpoint

INSPIRATION A MIRACLE

Sir:

May I express to you my sincere gratitude for the editorial entitled "Inspiration a Miracle" printed in the September 1949 issue of THE LUTHERAN OUTLOOK. I believe that if more such articles would appear in the Lutheran papers of today, that we would soon come to a better understanding, and the question of uniting, either organically or as a federation, would come nearer to a solution.

I sincerely hope that more such articles will be given space in THE LUTHERAN OUTLOOK, the paper in which I find very much with which I heartily agree. My sincere good wishes for God's blessings in the interest of Biblical truth.

Cordially yours,

F. E. Schumann, Pittsburgh, Pa.

THE WRITTEN WORD

Sir:

I read with much interest Rev. Peterson's and Mr. Parsons' letters in the October issue of this periodical. Rev. Peterson's quotation from the constitution of the U.E.L.C. is incorrect. He states: "Our own U.E.L.C. has now after two annual conventions' consideration unanimously reaffirmed its constitution, including the Doctrinal Basis, The Bible is the Word of God." Let me quote the constitution. Article II. Section I. "The United Evangelical Lutheran Church accepts, receives and holds the canonical books of the Old and New Testament as the inspired Word of God." Nowhere in the constitution is found the clause: "The Bible is the Word of God." I voted for Article II, and I would do so again if it should be required.

Rev. Peterson contradicts himself in what he says about Balslev's Explanation. He comes around to say the same thing that I said about Balslev when he writes: "Balslev simply meant to say, Surely, that's where the Word of God is, it's in the Bible." In the original Danish Balslev says that the Word of God is contained in the Bible.

Mr. Parsons asks me a question about the original Greek text. I cannot answer that question because none of the original Greek texts are in existence so that we can compare them with the Greek texts from which our present Bible is translated. How does anyone dare say that there were no discrepancies in the original texts? I make the honest confession that I do not know. But I do know that our present Bible reveals Christ as the Son of the living God, and the Saviour and Redeemer of man. The Holy Spirit has convinced me of that. And that message of salvation in Christ I want to proclaim in season and out of season.

A. V. Neve, Sleepy Eye, Minn.

SATIS EST

Sir:

Browsing in Amiel's *Journal Intime*, I found the following entry, June 17, 1852. History repeats itself. One hundred years ago people faced similar problems that we have to face. I am giving you my own imperfect translation:

"Menaced today is moral freedom, conscience, the nobility of man, respect for the soul. To defend the soul, its interests, its rights, its dignity, is the most insistent duty of everyone who sees the danger; defend humanity in man is what every writer, pastor, leader, philosopher must do. Man, ideal man, true man, must be their motto and their rallying cry. War against everyone who debases, belittles, enslaves, corrupts him; power to him who strengthens him, ennobles him, elevates him. The test of every system, religious, political or educational, is the kind of man it fashions. If the system prostitutes intelligence, it is bad; if it demoralizes character, it is vicious; if it compromises conscience, it is criminal."

Reading and re-reading some of the articles in late issues of THE OUTLOOK on Inspiration, the Bible, the Word of God, I felt like saying, Satis est. They get nowhere. Some are just argumentative; some engender a lot of heat, but give no light; some are even lachrymose.

Why must we try to define the mode, since the Bible does not define it? Sufficient it is that the Bible is the inspired Word of God, whether that inspiration is verbal, dynamic or what. Inspired is enough; everything beyond is deduction or rather induction. Let us abide by the good Lutheran principle: Only the Word can make doctrine. Where the Bible is silent, there we are, too. I am done worrying about the mode and now have peace of mind and soul.

Otherwise, I repeat what I have told you before: Thank you for a fine OUTLOOK.

Cordially yours,

Wm. Engelke, Tipton, Kansas.

INSURANCE ADS

Sir:

Your editorial, "Secularism Our Foe," in the October OUTLOOK did indeed provide food for thought, as its first line suggests. It suited my taste perfectly.

However, there was a sudden and disagreeable change of flavor when I circumstantially turned from the editorial to an advertisement in the same issue. While reading, under "Secularism Our Foe," the report of Dr. Garbett's sermon I underlined his statement which begins, "The cultured secularist . . ." and ends ". . . plans his life as if God did not exist." I took that for the sad truth that it is, but I did not expect to be told, a few pages further on, that I too should be a "cultured secularist" and should plan my life "as if God did not exist." Yet there it is, on page 313, and in bold print at that: "When fate steps in . . . here's how you and your family can have three-way protection against an uncertain future!"

I don't like that word, fate, and I don't like insurance salesmen who make a prosperous living by preaching it. I'm even so sensitive that it bothers me to see the words "Lutheran" and "life insurance" tied together. However, those are purely personal reactions.

On a broader basis, I'm convinced our most dangerous secularism is right in our own midst. Would it be possible to find an aged scholar who would give OUTLOOK readers an article on the Christian attitude toward life insurance? I for one would appreciate it, and I'm sure the people in our congregations need it. In the meantime, won't you kindly ask the Lutheran Brotherhood to change the wording in its ad—anything but fate!

Sincerely,

S. Schroer, Westerville, Ohio.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

SURVEYING the CONFERENCE

Evangelical Lutheran

Olaf Lysnes

Diamond Jubilee

t. Olaf College, founded Nov. 6, 4, is observing its diamond jubilee v. 4, 5, and 6. According to the nounced program, Nov. 4 is "Liberal s Day." Forenoon address is by nes L. Morrill, president of the versity of Minnesota; preceded by academic procession.

after greetings by representatives educational organizations comes the tallation of Delta Chapter of Phi a Kappa.

Dr. Cowling, former president of rleton College, Northfield, speaks special guests at a noon luncheon. re addresses in the afternoon, and alumni dinner at 6 p.m.

Nov. 5 is called "Anniversary Day." bert Mortvedt, '24, vice president of University of Kansas City, deliv- the address at the forenoon ses- n; greetings follow, and the confer- g of honorary degrees. In the af- noon comes the ceremony of nam- the administration building "Hol- d Hall," in honor of the late Dr. O. Holland who died in 1939. He s for a number of years the col- e business manager and did much build up and maintain its material ources. Mr. Holland's funeral was Nov. 18, 1939, exactly forty years er the death of Rev. Th. N. Mohn, t president of St. Olaf College.

et us digress to say that Prof. hn was president, 1874-99; Rev. J. N. Kildahl, 1899-1914; Dr. L. A. ness, 1914-18; L. W. Boe, 1918-42; mens M. Granskou, since 1943.

oing on with our jubilee—the ad- ss in connection with the naming Holland Hall will be delivered by hur O. Lee, '20, present business nager of the college.

On "Founders' Day," Nov. 6, Dr. J. Aasgaard, president of The E. L. will preach the sermon in the rning. The afternoon topic is "Lu- ranism in Higher Education." Law- ce Stavig, president of Augustana lege, delivers the address, and this followed by greetings spoken by n from six Lutheran synods.

The Lutheran synods represented at e time on this three-day festivity, icially, fraternally, or educational- are the Missouri Synod, American theran Church, the Augustana Syn- the Suomi Synod, Lutheran Free urch, United Evangelical Lutheran Church, and the United Lutheran Church of America.

Luther Theological Seminary, St. Paul

Faculty and students are using the large new building for offices, classes, and library. In the other building, in use since January, 1902, there is still the chapel, kitchen, and dining room, but otherwise it has become a dormitory. Number of students in residence this year is 250; absent as internes, 12. Seniors number 47, middlers 80, juniors 123.

There are eight men elected by the Church as professors of theology: T. F. Gullixson, president; George Aus, Robert H. Boyd, Andrew S. Burgess, Iver Iversen, John P. Milton, Herman A. Preus, and Warren A. Quanbeck. Engaged as full time professor for this year is Dr. L. J. Satre. Three professors retired are living: C. M. Weswig, Jacob Tanner and G. M. Bruce.

Just across the road from the Sem-

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BY J. C. HEUCH

Ministering to the sick and dying, one of the greatest privileges of the Christian pastor, often requires special knowledge, insight, skill and technique. Pastors will welcome this translation from the Norwegian as it brings valuable practical guidance in the spiritual care of the sick.

$1.50

I BELIEVE IN THE HOLY SPIRIT

BY FREDRIK WISLØFF

A translation of a recognized outstanding work on the subject of the Holy Spirit. In dealing with the person and work of the Holy Spirit the author does not enter into the purely theoretical aspects of the subject but deals with the materials to the enlightenment and edification of the lay reader as well as the theologian.

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Now in one volume, complete information for the pastor or building committee concerning the church, parish house, parsonage, and "young" church. Liberally illustrated with actual photographs and floor plans. Ecclesiastical and Architectural Glossaries included. A guide for every phase of church building and financing. 152 pages, 8½x11.

$3.75

At Your Bookstore or From

AUGSBURG PUBLISHING HOUSE, MINNEAPOLIS 15, MINNESOTA

inary grounds stands the new gray stone edifice of the St. Anthony Park Church. Worship service opening the school year was held there.

Sundries

The next biennial convention of The Evangelical Lutheran Church will be in Minneapolis, June 21-27.

On Sept. 30 cash received for the United Christian Education Appeal was $529,000.

The Rev. Orval A. Schmidt has come to Augsburg Publishing House to be manager of the book store and other retail sales.

Albert E. Anderson has been appointed circulation manager.

"I Believe in the Holy Spirit," by Fredrik Wisloff, is one of the very latest books from the Augsburg press. Recently there appeared a little devotional book in Norwegian: "Vent paa Herren." One weekly church paper, official organ of The E. L. C., **"Lutheraneren,** is published in Norwegian; also a Christmas annual, and an almanac in Norse.

Colleges are all having their homecomings.

United Evangelical Lutheran

Paul Nyholm

Bishop H. Fuglsang Damgaard, the Primate of the Church of Denmark, and his charming wife have left a deep impression in the many congregations they have visited. The bishop has preached about seventy times, and his wife, who is an excellent singer, has likewise given unsparingly of her talents. At Calgary, Alberta, Canada, the bishop addressed about eighty pastors. At Trinity Seminary, Blair, Nebr., the bishop in two theological lectures gave a penetrating analysis of how the main cultural currents influence the life of the Church. In the discussion periods the bishop, who is a former university professor, clearly indicated how happy he was to receive questions both from pastors and from young theological students.

Mrs. Fuglsang-Damgaard is a direct descendant of Martin Luther.

Several congregations have recently celebrated their 75th anniversaries, among them the Immanuel Church, Hampton, Nebr. Oldest congregation in the synod is Emmaus in Racine; within a few years it will have a centennial celebration.

A Team of Danish gymnasts, under the leadership of E. Flensted-Jensen, will spend the last week of November at Dana College, Blair, Nebr.

Organizations for young married couples are being formed in many congregations and are found to be very helpful in building up interest in the church.

A three days spiritual retreat in a rented camp was held Sept. 2-4 by a newly organized home mission congregation in Lynwood, Calif. 96 of the members registered. The day began with playing of religious music over an amplifying system. 7:00 a.m. to 7:30 was set aside for private devotions. At the close of this period individuals shared Scripture passages and devotional thoughts that had come to them during the half hour. At 9:00 a.m. Bible study was conducted, at 10:00 a.m. an inspirational topic was presented and at 11:00 a.m. a question box period began. In the evening a singspiration was followed by a brief service. A charge of $5.00 per adult took care of three nights lodging and eight meals and still left a surplus after two hired cooks and a $100.00 rental for the camp had been paid.

New members are constantly being received in many congregations. In September the mission church in Salt Lake City, Utah, of which James C. Peterson is pastor, took in 24 new members.

A new chapel has been dedicate for the Edina Community Church Minneapolis, which was organized Jan., 1949. The financial investmer is now $70,000.00 Under the leade ship of the pastor and a parish visit the congregation will center its pr gram around Bible study and pe sonal evangelism.

Under erection is the first unit the new Atonement Church in Ch cago built by Wisconsin Lanno Stone at a cost of $100,000.00. TI seating capacity will be 350. The pa tor is the Rev. Hans Jersild, vice-pre ident of the synod.

Three new churches will in t near future be built in the large Danish settlement in America, arou Elk Horn, Ia. The average cost w be over $100,000.

Plans are being made for ne churches in Hartland, Wis., and Spencer, Ia., the last one to have maximum seating capacity of 520.

Dr. J. M. T. Winther, retired pio eer missionary to Japan, hopes to r turn to the land of the sunrise.

Miss Helen Danielsen, missionary Colombia, reports excellent attendan at the meetings for young people.

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Arthur P. Michelfelder

Fricke Heads Missions Conference

The Executive Secretary of the Board of Foreign Missions of the American Lutheran Church, Dr. Theo. P. Fricke, was elected president of the Lutheran Foreign Missions Conference of America at the recent meeting of that body in Chicago on September 27, 1949.

New Manager at Wartburg Press..

After nine years of faithful service to his church in the capacity of manager of the Wartburg Press, Mr. Dan M. Honting resigned as general manager to return to his first love as professor of accounting at Ohio State University, Columbus, Ohio.

The Board of Publications of the American Lutheran Church, charged with the supervision of the publication house, has appointed Mr. Elmer R. Tornbirer as acting manager.

Midshipmen at Annapolis Give Gift

Wartburg College Chapel Fund recently received a gift of $1,000 from the Brigade of Midshipmen of the United States Naval Academy at Annapolis as a memorial of love and esteem to their "beloved Chaplain" Commander Everett Peter Wuebbens, Senior Chaplain of the United States Naval Academy from April 1946 to January 1949, when the Lord of the Nations and the Church called His servant back home to Himself. In presenting this gift to Wartburg College, the Midshipmen expressed the fond hope and prayer that more consecrated preachers such as Chaplain Wuebbens may find their way into the Navy. Blessed be the memory of Chaplain Wuebbens, and may God raise up more men to do His work.

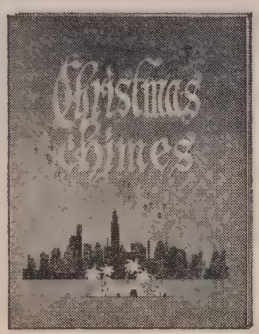
Lutheran Free Church

Iver Olson

Rev. Clarence Larson of Portland, Oregon, has been called to become the successor of Rev. T. H. Quanbeck as president of Oak Grove Seminary at Fargo, N. Dak., and has accepted the call. He will assume his new duties about July 1 next year. Rev. Larson is a graduate of the University of North Dakota, at which institution he also spent a year of graduate study. He was graduated from the Theological Department of Augsburg Seminary in 1938. He served the LFC parish at Flora, Minn., prior to the one that he is serving at Portland, Oregon. Between these two he served as chaplain in the navy.

Rev. Benjamin Gjenvick was installed as Executive Director of the Lutheran Welfare Society of South Dakota on September 18 last. Pastors of the ALC and the ELC participated in the installation exercises, which were held in the First Lutheran Church at Sioux Falls. Rev. Gjenvick is an ordained pastor in the LFC. He is a native of Minneapolis, and is a graduate of both the Theological and College Departments of Augsburg. With the help of a scholarship from the Board of Charities of the Evangelical Lutheran Church he studied at the School of Social Work of the University of Pennsylvania, from which he received the Master's Degree in social work. Before going to South Dakota he worked with the Lutheran Welfare Society of Wisconsin as the Regional Director of their Wausau office.

The Lutheran Deaconess Home and Hospital of Minneapolis observed the sixtieth anniversary of its founding with appropriate exercises and dedication of two new floors that have recently been added to the hospital. Dr. T. O. Burntvedt preached the anniversary sermon in the Trinity Lutheran Church on Sunday morning, Oct. 23. In the afternoon of the same day he presided at the dedication exercises held at the hospital; Dr. Claus Morgan preached the dedication ser-



1949

Christmas Chimes

edited by

LAWRENCE SIERSBECK

The first Christmas publication of its kind in America presents stimulating selections of original prose and poetry. It is well-illustrated with art sketches, photographs and an attractive cover design in three colors.

You will thoroughly enjoy this beautiful volume and your friends will appreciate it as a gift.

64 pages Size 9x12 inches

Regular edition, 75 cents

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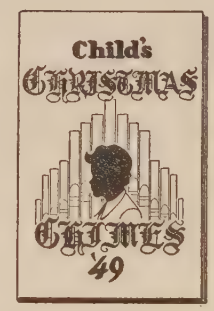
1949

Child's Christmas Chimes

edited by

J. M. GIRTZ



This Child's Chimes will be centered on details of locale and personalities mentioned in the Christmas Gospel. Appropriate illustrations and a section of "Things to Do" will add to child interest.

Attractive cover printed in rich tones of gold and maroon on imitation parchment.

48 pages Size 6x9 inches

30 cents each; $3.00 per dozen

Lutheran Publishing House

300 SOUTH FIFTH STREET BLAIR, NEBRASKA

mon. The Lutheran Deaconess Home and Hospital is an institution that has always been closely related to the Lutheran Free Church. It was founded in 1889 largely through the interest and efforts of Prof. Georg Sverdrup, Rev. Falk Gjertsen, and Prof, Sven Oftedal. Sister Anna Bergeland is the present Directing Sister of the Deaconess Home, and is also the Superintendent of the Hospital. A school of nursing is also maintained at the hospital. About 195 nurses, including student nurses, are engaged at the institution. The hospital can accommodate about 160 adults and 40 children.

The Bethany Home for the Aged at Everett, Washington, has recently added a $260,000 three-story brick building to the home. Dedication exercises were held on September 18 with over five hundred visitors in attendance. Rev. Clarence Larson preached the dedicatory sermon.

The Hawley, Minn., Parish of the LFC has been divided. The Cormorant and Aspelund Congregations have joined the Bethany Congregation of Pelican Rapids to form one parish. Rev. Obert Landsverk, who has served the Bethany Congregation for the past year, will be the new pastor for this parish. The other congregations of the Hawley Parish, Hegland, Grong, and Immanuel, form a parish by themselves now, and have called Rev. James Tofte of Silverton, Oregon, to be their pastor. He has just recently moved to his new field of labor.

Pastors in new parishes. Rev. Luther Strommen, formerly of Ellensburg, Wash., was installed as pastor of Our Savior's Lutheran Church at Rockford, Ill., on Sept. 20. Rev. Obed Westphal, who served the Forest City LFC Parish in Iowa, was installed as pastor of the congregations at Madelia, Minnesota. Rev. George Mellby of Binford, N. Dak., has accepted a call to the Greenbush, Minn., churches. Rev. Maurice Molvik of L'Anse, Michigan, will be moving to Milroy, Minnesota. Rev. Jonas Helland of Everett, Wash., will begin serving the Rindal, Setesdal, and Bethlehem Congregations at Thief River Falls, Minn., next April.

Church dedications. The Holden Church at Beardsley, Minn., dedicated its new church building at the District Meeting held there on Oct. 23-24. Rev. Harold Nydahl, pastor of this congregation, was stricken with polio about a year ago, but is now sufficiently well to take care of his pastoral duties. Dedication services will be held in November for the new church edifices built by the LFC Congregation at Kintyre, N. Dak., the Oak Grove Lutheran Church of Richfield, Minn., and the Rosetown Lutheran Church in North St. Paul, Minn.

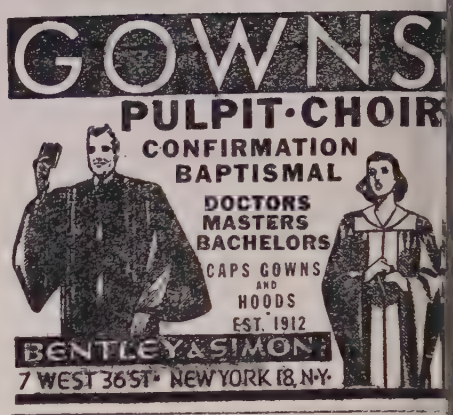
Church anniversaries. The Beaver Creek Lutheran Church, the oldest Lutheran congregation in Williams County, N. Dak., recently observed its sixtieth anniversary. The LFC congregations in Valley City, N. Dak., and Newman Grove, Nebraska, both observed seventy-fifth anniversaries with appropriate services in October.

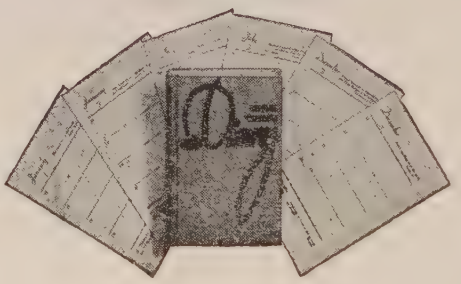
CORNERSTONE OF NEW KINTYRE CHURCH LAID

Lutheran unity reached another milestone in the Kintyre, N. D., community Sunday (Sept. 25) with the laying of the cornerstone of Trinity Lutheran church. A new congregation had been formed in January, 1948, when three Lutheran congregations, Maria of the Augustana synod, and Zion and Klepp of the Lutheran Free Church merged to form Trinity Evangelical Lutheran church.

The cornerstone ceremony was included in the Sunday morning service. The Rev. Hamar Benson, pastor, spoke on "The True Foundation."

Because the new edifice is of brick veneer, laying of the cornerstone mark the beginning of one of the final step of construction. Plans for the dedica tion of the new church set the date fo the celebration as Nov. 13. The Rev E. W. Mueller, of the division of Amer ican missions of the National Luthera Council, and Dr. T. O. Burntvedt, pres ident of the Lutheran Free Church will be guest speakers in addition t other Lutheran pastors. The Rev. Ne Benson, returned missionary fro China, will be the guest speaker a special consecration services durin the following week.





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On the Religious Horizon

utherans to Weigh rganic Union Question

Chicago — The question of organic nion of the eight bodies participating the National Lutheran Council will submitted to them for consideration 1950, when all will hold annual or ennial conventions.

That was decided here by the Conrence on Lutheran Organic Union, own as the Committee of Thirty-ur, which was organized last Januy to bring about a closer organizanal affiliation of the Council mems. The group is headed by Dr. P. Bersell of Minneapolis, president of e Augustana Lutheran Church.

Each of the church bodies will be ked next year "whether it would be lling at this time to approve in prinle complete organic union with oth- participating bodies in the National utheran Council."

Each body will also be asked whethit will take part in creating a joint ays and means committee to formuce a plan and to draw up a constiution for such a union.

"We hold earnestly," said a statement issued by the committee, "to the pe for unity of spirit and eventual ity of organization of all Lutherans America."

The committee left the way open for e Lutheran Church-Missouri Synod join in its unity efforts when it ressed the desire that "any plan hich is given final consideration and proval shall offer free and full opportunity for the participation of all utheran bodies in America desiring ch participation."

Bodies represented in the Committee Thirty-Four are the Augustana Lueran Church, American Lutheran urch, United Lutheran Church in nerica, United Evangelical Lutheran urch, Lutheran Free Church, Finsh Suomi Synod, Evangelical Lueran Church and Danish Lutheran urch.

The last two are represented by unficial observers. Together the eight oups have a membership of nearly 000,000, or two-thirds of American utheranism.

Two of these bodies—the United Lueran Church and Augustana Luther- Church—have already gone on rec- d in favor of merger of the Council odies. Three others—the Evangelical utheran Church, American Lutheran urch and United Evangelical Lueran Church—recently opened discussions on organic union which, if approved, would create a single Church of more than 1.500,000 members.

As an intermediate step in the approach to complete union of American Lutherans, the committee discussed the feasibility of federation. It expressed the hope that "a satisfactory plan for federation of the eight bodies in the National Lutheran Council may be achieved."

Two plans for establishing a federation were considered by the group, one presented by a sub-committee of fifteen members, and the other an alternative proposal by Edward Rinderknecht of Toledo, O., a lawyer and layman of the United Lutheran Church.

Both plans were referred to a new committee of sixteen members, to consist of the presidents and one other representative from each of the eight bod-

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ies. This committee is expected to report early next year to the Committee of Thirty-Four.

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50 Lutheran Missionaries Stay in China

Chicago—Communist advances have forced the withdrawal of 140 Lutheran missionaries from China, it was reported here at the 31st annual meeting of the Lutheran Foreign Missions Conference of America.

A total of 50 American Lutheran missionaries are still in the country, 14 of them in Communist areas. Of those withdrawn, about 115 have returned to the United States and 24 have received other assignments overseas, it was said.

In addition to reports on China, the conference heard of the progress of Lutheran missions in Japan, New Guinea, India, Latin America, Madagascar, Africa and Iraq.

Work in New Guinea, which was stopped entirely during the war because it was under direction of German missionaries, has progressed to such an extent that 7,000 to 9,000 persons attend a single service and many hundreds are taking instruction preparatory to baptism, the conference was told.

Another report stated that the withdrawal of Britain from India has had a favorable effect on mission work. Work in Japan has been progressing rapidly too, it was said.

Officers elected for the coming year are Dr. Theodore P. Fricke of Columbus, Ohio, president; Dr. Luther A. Gottwald of New York City, vice-president; the Rev. M. C. Dixen of Minneapolis, Minn., secretary, and Paul J. Lindell of Minneapolis, treasurer.

Lutherans Urged to Plant 5,000 New Congregations

Omaha—Delegates attending a national Lutheran home missions conference here were urged to plant 5,000 new congregations during the next half century. The conference was sponsored by the Division of American Missions of the National Lutheran Council.

In an address to 200 laymen and pastors, the Rev. H. Conrad Hoyer, Chicago, executive secretary of the Division, said the spiritual needs of America will be greater than ever during the next fifty years.

"Congregations should use trailer chapels, Sunday school by mail, radio, and circuit rider visitation to reach and serve a larger area," he said. "We must build and serve the complete cultural range of the population."

Dr. Walter A. Lunden, professor of Economics and Sociology at Iowa State College, warned the delegates against dangers to the Church of a declining birth rate.

Another speaker, Dr. F. Eppling Reinartz, New York, secretary of the United Lutheran Church in America, stressed that "science can offer no solution for the great problem confronting mankind today."

"The solution can come only through those who discipline themselves in the things of God," he said.

Lutheran Leaders Honored For Work in Finland

Chicago—Dr. Paul C. Empie, execu tive director of the National Luthera Council; and Dr. S. C. Michelfelde executive secretary of the Luthera World Federation, were among fou Lutheran leaders honored here for ou standing contributions to church re lief and reconstruction activities ca ried on in Finland by the Council.

The four, who received Gustav Man nerheim medals, also included the Re John A. Scherzer, secretary of th Council's European desk; and Dr. S. I Engstrom, executive secretary of th

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epartment of American Missions of e Augustana Lutheran Church.

Authorized by the Finnish governent, the award was first established M' Marshal Mannerheim as supreme mmander of the Order of the Lion d the Order of the White Rose.

Presentation of the awards was made the Rev. Ahti Auranen, secretary of e reconstruction committee of the urch of Finland. Since the end of e war, the National Lutheran Coun- l has provided $1,000,000 for church habilitation in Finland.

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issionary Group bolishes Dues System

Grand Rapids, Mich.—In a precedent reaking move, the Women's Mission- y Society of the United Lutheran hurch in America decided to raise its ecord budget of $820,000 next year holly by free-will offerings rather an through dues.

According to overwhelming action at e close of the society's triennial con- ention here, the group will raise funds o support its far flung missionary rojects through offerings received at eetings of the 3,325 local societies nd by quarterly thank offerings.

Revision of the by-laws calling for his financial change was hailed as a spiritual step forward" by Mrs. Earl '. Stoner. delegate from Philadelphia. Mrs. George C. Ackerly of Rosedale, . Y., added, "I don't want my Chris- ian work regulated by dues."

"We complain about levies whether hey are made by the government or y the church. Free-will giving is the emocratic and Christian way to sup- ort those measures in which we be- ieve," declared Mrs. Walter A. Voss, elegate from Sioux City, Iowa.

The record budget will go toward ocal and foreign missionary work, vith 50 per cent earmarked for Liberia, British Guiana, China, Japan, India and he Argentine.

Formerly, budgets were raised by ues of 10 cents per member per month. Mrs. Charles W. Baker, Jr., of Du- uesne, Pa., society president, reported hat during the last three years mem- ers had contributed more than $30 each in free-will offerings, an average of over $10 per member per year.

There are 83,353 members, also a rec- ord figure this year.

Danish Women Pastors Found Successful

Copenhagen — A storm which sur- rounded the ordination of three women pastors into the Danish State Lutheran Church nearly 18 months ago appears to have blown itself out.

There is some lingering dissatisfaction among a few members of the congregations where the women serve and in clerical and government circles. However, the last official protest in clerical circles was made in January, and there is no record of any member of the churches involved refusing the services of a woman pastor.

Two of the three women are serving congregations, while the third is pastor to female inmates at West Prison here. Attendance at churches served by the first two women has been up to normal, and baptisms, marriages, funerals and other duties are being carried out with no more than the usual difficulties which face a pastor.

"I haven't noticed that being a woman has hindered my work," Pastor Edith Breniche-Petersen told Religious News Service. She is curate in Norre Aaby and Indslev Parish, a post she has held since right after her ordination last year. Norre Aaby is a rapidly-growing community boasting about 20 different industries.

"There was, of course, a good deal of curiosity in regard to us," she said, "but it died out rapidly when it was seen that the three women pastors carried out the work we have always felt called upon to do in the same simple and straightforward fashion as women doctors, lawyers or teachers practice their professions."

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It was the case of the second pastor, Johanne Andersen, which brought the question of women ministers to a head.

The problem had been argued back and forth for years, with no prospect of any immediate settlement. Then the congregation in North Orslev asked for Johanne Andersen as their pastor. The upshot was a change in Danish law authorizing the ordination of women clergy.

When the bishop of the diocese refused to ordain her, a second law was passed which permitted the congregation to secede and unite with a new diocese, Odense, where Bishop Hans Ollgaard was willing to ordain all three women.

Church Holds DP Rally

Richmond, Ind. — Members of the First English Lutheran church here participated in a displaced persons rally staged by the Rev. Walter M. Wick, pastor, to interest the congregation in giving DPs home and job assurances.

Twelve DPs were introduced at the rally by the Rev. Paul Hoffman, Lutheran clergyman from Indianapolis.

"We find," Mr. Wick told the congregation, "that wherever a DP family settles others are soon after invited."

Asks Church Action On Refugee Problem

New York—The problem of the refugee is the greatest problem facing the world today and the Christian Church must be the conscience of nations in pressing for a humanitarian solution, it was said here by Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation.

He described the situation in Europe as "much better except for two things, the refugee problem and the need behind the Iron Curtain."

He pointed out that about thirteen million refugees are still in Central Europe, nearly eighty per cent of whom are unemployed and must be maintained in camps or crowded with three or four other families into living quarters intended for a single family.

"The Church must be the conscience of nations in this matter," he said, "for these thirteen million people are there because of the Potsdam Agreement which was made by the victorious Allies in August of 1945 after the close of the war."

Expressing his conviction that "the peace of the world will depend on a solution of this problem," Dr. Michelfelder said the churches "must urge our government to take action so that some provision is made for resettlement of the refugees in Central Europe to assure them some measure of comfort and security."

In countries behind the Iron Curtain, he said, the Communists "hoped the Church would disintegrate, but just the opposite happened because the churches have developed strength in the face of difficulties and persecution."

Seek to Organize Lutheran Radio Amateur's League

Queens Village, N. Y.—An attempt to organize a Lutheran radio amateurs league is being made here at Grace Lutheran church, under the direction of George W. Speh, a parishioner.

Speh said a number of students at Concordia Theological Seminary, St. Louis, Mo., had already started operation of an amateur shortwave station.

New Postal Bill Exempts Religious Publications

Washington, D. C.—A bill calling for an annual postal rate increase, but exempting religious publications, was approved here by the Senate Post Office Committee. The measure would yield $100,000,000, or $150,000,000 less revenue than rate increases proposed by the Administration.

Increases in first and second class mail rates, as proposed in the Senate measure, would provide almost half of the $100,000,000 of additional revenue. Newspapers, magazines and business firms would be hardest hit by the rate boosts.

Second class mail rates, covering newspapers and magazines, would be increased to bring in an additional $10,000,000 annually. Thus, the present base rate on reading matter would be increased from 1½ cents a pound to 2 cents.

In addition, the sliding scale rate on advertising content also would be advanced. The rate is now 1½ cents to 7 cents, depending on postal zone. Under the Senate bill, the new ran would be 2 to 9 cents.

The increase in second class rat would fall far short of that propos earlier this year by the Post Offi department and which brought pr tests from publishers and editors religious journals. Representatives the religious press at that time co tended the increase sought wou boost their expenses for postage by much as 300 per cent in the first ye

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Church Employees to Get Social Security Coverage

Washington, D. C.—Employees religious and charitable organizatio will be covered under expanded soci security legislation adopted by t House of Representatives.

The legislation, passed by a vote 333 to 14 after two days of deba provides coverage for lay employe of such non-profit organizations on compulsory basis. Ministers and mem bers of religious orders are not co ered.

Employers would not have to p their portion of the tax unless th chose to. But they would be requir to withhold a portion of the emplo ee's earnings, which would be turn over to the Bureau of Internal Re enue, which would place it in the o age and survivors trust fund for eve tual distribution.

If the employer did not wish match the funds collected from t employee, the latter would receive o ly half credit for his wages for t year.

According to a Federal Securi Agency spokesman, this would not c the employee's benefits in half, sin benefits are weighted. In cases whe the employer did not match the em ployee's contributions, the employ would eventually receive about thre fourths of the benefits he would o

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in if the employer made the full ntribution.

The legislation would not affect esently-existing benefit plans carried on by private, non-profit organiations, but would be in addition to iem.

From testimony heard before the ommittee on Ways and Means durg hearings on the legislation, it is timated that the majority of the naon's non-profit organizations will articipate in the program.

All groups employing one or more ersons would be covered under the gislation. To be eligible, an emloyee must receive $100 or more in a ree-month period. The tax would e collected on all wages up to $3,600 nnually. (An individual receiving 0,000 a year would be taxed only on he first $3,600.)

The legislation has not been acted on by the Senate, which is not expected to take it up before January.

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undamentalists See hrist's Return

Minneapolis, Minn. — Reestablishent of Israel as a nation is the outanding sign that the "end of the age near" and that "Christ will return earth soon," speakers told the 30th nnual convention of the World Chrisan Fundamentals Association here.

"We are of the opinion that we are ving in the times when that great vent will be taking place," Gavin amilton, Oak Park, Ill., evangelist nd Bible teacher, said.

Hamilton told the conference that he return of the Jews to Palestine is "direct fulfillment" of Jesus' parble of the fig tree related in Matthew 4.

In that parable, according to Hamilon, the "fig tree is Israel as a politial nation." Christ, he said, "is speakg of the time whe the Jews would eceive their independence."

With fulfillment of the prophecy on srael, Hamilton said, "our whole civization is going to collapse and Jesus hrist will return and take up from here."

He appealed to Christians to "give ll consecration to God and to seek evangelize the nations, in view of hrist's imminent return."

Theme of the convention was "The mminent Return of the Lord Jesus hrist.

Sessions were held in First Baptist hurch, whose former pastor, the late r. W. B. Riley, founded the World hristian Fundamentals Association.

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rotestants-United Launch eligious Liberty Rallies

Washington, D. C.—A series of "reigious liberty rallies" in the Greater Washington area was launched here by Protestants and Other Americans United for Separation of Church and State.

The initial meeting, held at Sligo Seventh-day Adventist church, heard the Rev. C. Stanley Lowell, minister of the Wesley Methodist church, warn that America faces "a militant attempt" by the advocates of government-subsidized churches "to change the entire pattern of this country's culture."

Mr. Lowell said Americans must not be frightened by "false charges of bigotry," but must "stand together to defeat efforts to subvert the First Amendment."

He called particularly for a fight on "the demand of the Roman Catholic hierarchy for public aid to parochial schools, and the agitation on behalf of recognition of Franco Spain."

Finds Church-State Issues Can't Be Solved by Logic

Cambridge, Mass.—Church-State relations in the United States cannot be resolved by strict logic, according to Arthur E. Sutherland, Jr., professor of law at Cornell University, who advocated the application of common sense to this "emotional" area.

Writing in the Harvard Law Review under the title "Due Process and Disestablishment," Prof. Sutherland declared that logic could not resolve Church-State relations because some governmental recognition and backing for religion has been customary over a long period and continues because of the approval of a large part of the population.

"The number of small instances of government support, or at least favorable recognition, of religious activity is so great and they are so pervasive that they go unnoticed until attention is drawn to them," he said.

"There is a great deal of lip-service paid to the principle of complete severance of religion from education; there is a surprisingly persistent and widespread practice to the contrary," he continued. "Bible reading in public schools continues to be required by statute in many states. School sessions are opened with prayers in a number of places.

"The invocation by a local minister is an important part of most graduation exercises, and despite an occasional flurry of protest, songs with religious motifs are sung in the public schools at such festivals as Thanksgiving and Christmas."

Asserting that the recital of a "multitude of minor religious observances is here made neither with gratification nor with disapproval," Prof. Sutherland declared:

"The judges who will some day pass on the permissibility of carol-singing under the Fourteenth Amendment will be subject to two forces—historical and customary—a history of trouble from religion in politics, and a persistent, though often disclaimed, habit of some religion in education.

"Phrases like 'due process of law,' or 'laws respecting an establishment of religion,' or 'wall of separation between Church and State' will not determine that decision: they will serve only to give it ritual sanctity after it is arrived at by subtler and less conscious urgings."

Prof. Sutherland predicted that "the non-liability of the United States at the suit of a federal taxpayer will probably keep beyond attack a great deal of federal legislation favoring religion.

"The federal school lunch program," he said, "which includes parochial schools, the religious activities in the armed forces, veterans' education, religious ceremonies in the National Cemeteries, and the other federal religious acknowledgments are safe unless some person can show that somehow his own religious freedom or that of his ward is infringed and so that he has an interest above that of a taxpayer."

Prof. Sutherland went on to review recent Supreme Court decisions in the field of Church-State relations.

"In the recent Everson and McCollum cases," he wrote, "the ancient question of government support for religion has twice reached the Supreme Court, and has plagued the justices with the necessity of deciding the point at which the federal government will proscribe state religious activity—the point where state support of pious uses becomes something not due process of law. . . .

"The Supreme Court, faced as it always is with the necessity of deciding when a little becomes too much, and finding itself insufficiently helped by the phrase 'respecting an establishment of religion,' has recently re-defined that idea in another phrase, originated by Thomas Jefferson, prescribing a 'wall of separation between Church and State.'"

Prof. Sutherland then observed that in 1930 the Supreme Court found no constitutional obstacle in the way of state-supplied textbooks for students in parochial schools and in 1947, in the Everson case, the Court found that a taxpayer in New Jersey suffered no deprivation of due process when a school district gave both parochial and public school children bus fare.

But in 1948, in the McCollum case, he continued, the high Court found that the released-time program in Champaign, Ill., whereby school chil-

dren received religious instruction on school premises during school hours, was unconstitutional.

"Somewhere between supplying a parochial school pupil books and bus fare from public funds, and letting a public school pupil receive privately paid religious instruction on public property stands the imaginary wall between that which is an establishment of religion and that which is not.

"Its location with respect to other religious manifestations remains to be seen."

Baptists See Catholic Aim to 'Capture' U.S.

Washington, D.C.—A report presented to the Baptist Joint Conference Committee on Public Relations here alleged that "a recognized major aim of the Roman Catholic Church today is to capture the United States and make it the base for the Catholization of the world."

Prepared by Dr. J. M. Dawson, director of the committee, the report further asserted that the Catholic Church was seeking to use the Federal government in its alleged attempt to "win America."

At the same time, the report charged, the Catholic Church seeks "to capitalize on both our government and resources in the effort to annihilate Russia and Russian opposition to the Pope."

"Baptists, who by no stretch of the imagination may be charged with condoning Communism, cannot on any pretext consent to Catholics changing our Constitution or gaining clerical control of our governmental machinery," the Dawson report stated.

Maintaining that Baptists "cannot justly be called anti-Catholic," since they believe in religious liberty for all, Dr. Dawson said it was "painful" for Baptists to find themselves in conflict with the Catholic Church "even though our controversy pertains to relations of Church and State instead of faith and polity."

"But doubtless this conflict between the Baptist free, democratic concept and the Roman Catholic totalitarian, hierarchial concept is inevitable and so unavoidable," Dr. Dawson said.

"Whatever may be argued about the wisdom of one course or another, Baptists find themselves in the forefront of what is commonly termed 'the Protestant-Catholic Battle for America," he continued.

According to Dr. Dawson, "this crisis in American life" is traceable to a "sleeping Protestantism" and "ignorance of our American governmental system caused by Protestant neglect of teaching."

"Added to such prevalent ignorance is a shrinking timidity, almost amounting to cowardice, induced by a false idea of tolerance among Protestants," the report said, "causing them to take fright at any charge of bigotry hurled by Catholics against encroachments that suppress free speech and kill Constitutional action."

The committee, holding its semi-annual meeting, commented on the appeal being made in the so-called Dixon case by the Protestant plaintiffs, who now hold that the judgment barring Catholic teachers from public schools in New Mexico is too narrow. The plaintiffs are seeking to have such teachers barred as a class.

No one should be barred from teaching in the schools, the committee said, unless "on legal proof that a person of given religious alignment has been found guilty of teaching his sectarian faith."

"We think," the group added, "the judge's ruling in this was correct, because there is a Constitutional provision against setting up a religious test for holding public office, which we stoutly support in the interest of religious liberty for all.

"It may eventually come to pass that Roman Catholics, in obedience to an oath made to their Church to teach their particular faith, may be judged as incapacitated to keep the law in respect to sectarian teaching in the public schools, but we doubt that the Supreme Court would sustain such an allegation.

"Roman Catholics have repeatedly complained that Baptist preachers are teaching in the public schools of Missouri and should be ousted. If Catholics mean this, to be consistent they should immediately withdraw all their priests and nuns from teaching in the public schools." The committee added that Baptist preachers do not wear a distinctive religious garb or carry sectarian insignia.

Commenting on religious liberty in the world, the Baptists said "Roman Catholicism in Communist countries obscures the basic offense of political totalitarianism in its ruthless insistence upon subservience of religion to the State by such dubious Catholic a tudes as the Pope's authority exerci beyond his own domain, by the Cat lic grasp on the schools and the Ca olic monopoly of land tenures."

Court Declines to Settle Religious Disputes

Montgomery, Ala. — Alabama St Supreme Court has ruled that court is no place to settle religious putes.

Refusing to step into lawsuits gr ing out of disagreements among me bers of two Alabama churches, high tribunal agreed with the lo courts that the issues raised could properly be settled in the courts.

One trial judge, W. M. Rayburn, served in rendering his judgment:

"Neither this nor any other court Alabama can say who is right in d trinal belief and I believe all of th (parties to the suit) ought to sp more time on their knees than court."

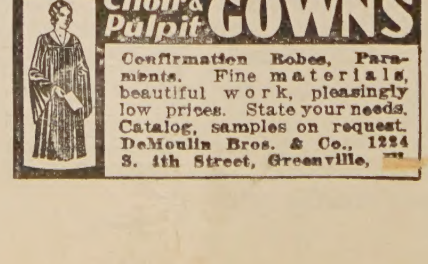
The two suits involved the Chu of God of the New Testament in community and the Primitive Bap church in another.

D. M. Holt, a former pastor of Church of God, petitioned for an junction to keep Grady Scott, ass ant pastor, and members of the c gregation from using the church. contended that they had departed f the fundamental tenets and pract of the church as prescribed in the " ticles of Faith."

Justice Robert T. Simpson, wrote the opinion, said: "It is mani that this is purely a doctrinal disp which the court could not and sho not attempt to resolve. It is typic a matter for resolution within the ciety and one on which the civil should lay no hand."

In the other suit, R. F. Copeland J. P. Copeland, ousted members f the Primitive Baptist church, seek reinstatement, averred they were " true doctrinaires of the Primitive B tist faith."

In regard to this suit, Justice Sim son said the guiding rule is that co will not interfere with factional ferences arising in an ecclesiast body unless it clearly appears there is an attempt to transfer church property to another denom ation or its use to a group radic opposed to the "distinctive doctri of the church.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